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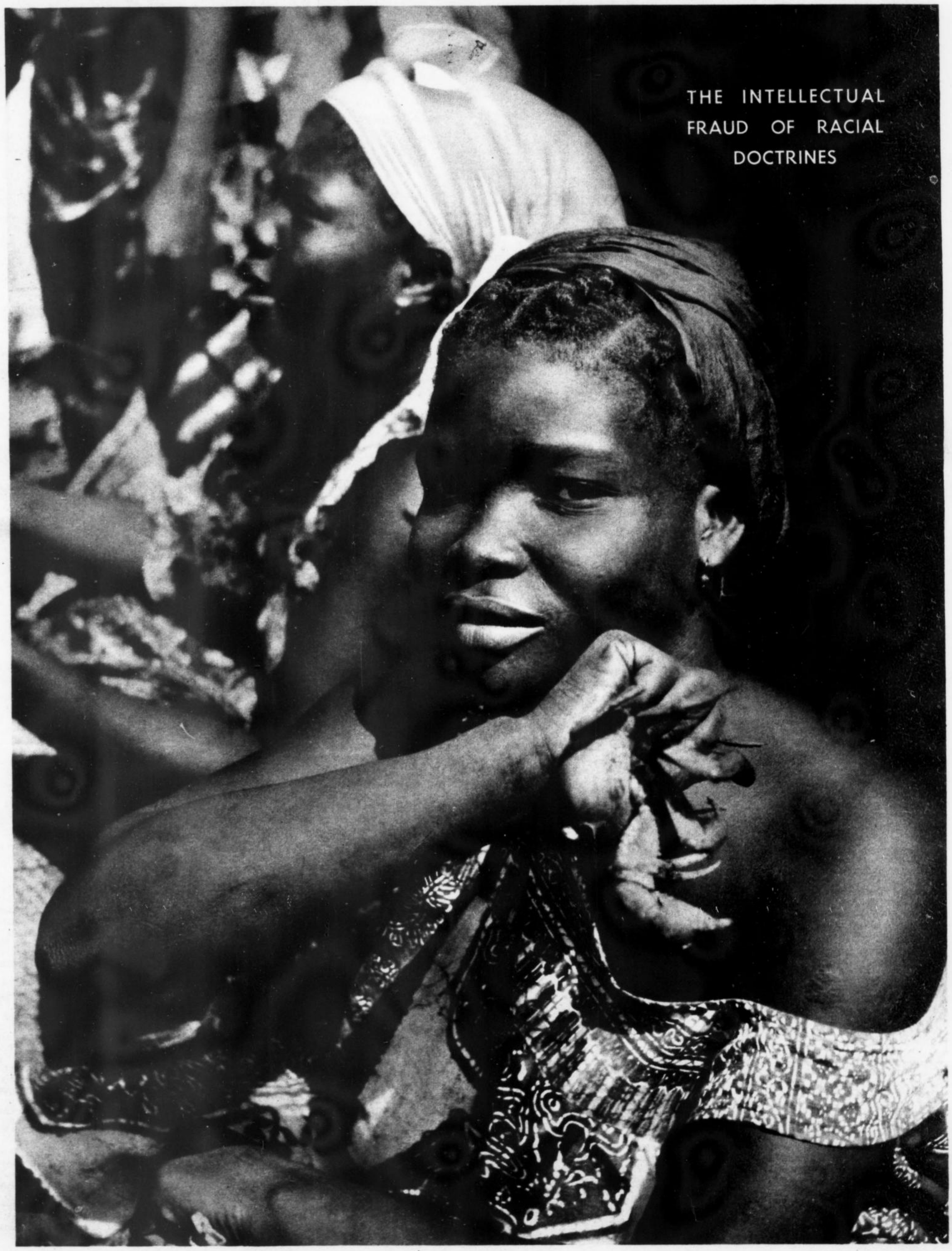

THE INTELLECTUAL FRAUD OF RACIAL DOCTRINES

Courier

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FROM THE UNESCO NEWSROOM...

★ **Brazil :** The rich and colourful resources of popular Brazilian folklore in music, the dance and handicrafts, which have greatly contributed to the nation's culture, figure largely in the programme of the Second Brazilian Congress of Folklore being held from 22 to 31 August at Curitiba on the occasion of the festivities commemorating the first centenary of the foundation of the province of Parana. The Congress has been convened by the Institute for Education, Science and Culture (the Brazilian National Commission of Unesco) and is under the patronage of the Government of the State.

The programme includes the inauguration of an exhibition of folklorist photographs at the Folklore Museum in the School of Music and Fine Arts, and the placing of a commemorative plaque on the house in Paranagua where Itibere da Cunha, the first Brazilian composer to use a popular theme in the writing of a major musical work, was born. There are also lectures, film showings, symphonic concerts, gramophone recitals and presentations of ceramics and popular musical instruments.

★ **Unesco:** Descartes' "Discourse on Method" has just been published in Arabic for the first time, thanks to the work of the International Commission for the Translation of Great Works which operates under the auspices of Unesco. The Arab text is accompanied by commentaries and explanatory notes. The International Commission has already produced French translations of Avicenna's "The Book of the Directives and Remarks"; "The Book of the Misers" by Al Djahiz and translations into English, French and Spanish of Al-Gazali's book, "O Disciple." It is now working on Arab translations of Aristotle's "Politics", Montesquieu's "L'Esprit des Lois", and Cervantes' "Don Quixote."

★ **Iran :** Thanks to Unesco, an estimated fifty thousand dollar's worth of optical instruments needed by Iran's scientists were put into working order over the past sixteen months. The work was done by a young French optical engineer, P. M. Larraburu, who went to Iran on a Unesco Technical Assistance mission. Working with local engineers, he repaired and adjusted optical instruments used in Iranian science faculties and research laboratories.

★ **Norway :** Radio sets to a value of £22,500 ($63,000) have been given by the Norwegian Unesco Committee to schools in Austria, Burma, Greece, Haiti, India, Italy, Malaya, Pakistan, Poland and Turkey. The sets were bought with funds raised during a nation-wide appeal on behalf of the United Nations Children's Fund.

★ **Unesco :** The International Workers' Education Centre, founded last year by Unesco at the Chateau de la Brévière near Paris, has now opened for its second summer season. Unesco created the Centre as a meeting-place where experts in workers' education can exchange information and compare experiences with teaching methods. The first of this summer's two seminars, will discuss problems of international understanding in workers' education and will be directed by M. André Philip of France. Later there is to be a second international seminar, under the direction of Professor G.D.H. Cole of the United Kingdom.

★ **Liberia :** The first West African Seminar on teaching about the United Nations and its Specialized Agencies recently took place in Monrovia, Liberia. The meeting was organized by the United Nations Association of Liberia and the Liberian Government. Attending were sixty-four delegates from seven countries of West Africa: Liberia, Nigeria, Sierra Leone, East and West Togoland, the Cameroons and the Gold Coast. One of the resolutions passed requested Unesco to survey the possibilities of establishing a Fundamental Education Centre for West Africa. This was requested, said the resolution, in view of the success of fundamental education projects in combatting problems of illiteracy, poverty and disease.

Dr. LUTHER EVANS ELECTED DIRECTOR-GENERAL OF UNESCO

DR. Luther Harris Evans has been elected Director-General of Unesco for the next six years by the General Conference of Unesco which met in extraordinary session in the first week of July. Dr. John W. Taylor had served as Acting Director-General since the resignation of Dr. Jaime Torres Bodet during the Unesco General Conference in Paris last November and December.

Dr. Evans has been a member of the Unesco Executive Board since 1949 and the Librarian of Congress of the United States since 1945. He was born in Bastrop County, Texas, on 13 October 1902. He holds the degrees of Bachelor of Arts and Master of Arts, University of Texas; Doctor of Philosophy, Stanford University; Doctor of Humane Letters, Yale University; Doctor of Laws, Pennsylvania Military College and British Columbia University; Doctor of Laws (honorary) Loyola University.

Dr. Evans was instructor at Stanford from 1924 to 1927 and at New York University in 1927 and 1928. From 1928 to 1930 he was instructor in political science at Dartmouth College, and from 1930 to 1935 assistant professor of politics at Princeton. In 1935, Dr. Evans was appointed Director, Historical Records Survey, Works Projects Administration, of the United States Government, a post which he held until 1939 when he joined the Library of Congress as Director of the Legislation Reference Service.

In 1945, Dr. Evans became associated with Unesco when he served as adviser to the United States Delegation to the London Conference which created the Organization; and the next year he was appointed a member of the United States National Commission for Unesco, of which he served as Vice-Chairman and Chairman. He has attended all the sessions of Unesco's General Conference. Dr. Evans is a member of the American Librarians Association, the American Political Science Association and other professional organizations.

★ **United States of America :** Tackling the problem of storage space, the Natural History Museum of Cincinnati has found a practical way of utilizing surplus materials that cannot be put in its own show cases. The materials have been divided into sets, and these are now being sent to the public schools in the region. The Museum has prepared enough material from its surplus stocks to supply each school with a different monthly exhibit for the next five years.

★ **International :** Leading officials of the International Confederation of Intellectual Workers met recently at Unesco House in Paris. This organization, founded thirty years ago, works in conjunction with several national and international bodies in the defense of culture and all forms of intellectual work. At its meeting, the C.I.T.I. came out in favour of a study in each country of the living standards of intellectual workers as compared with those of other professions and trades.

★ **Burma :** A rural library service developed over the last two years now serves almost a million and a half people in Burma, according to an announcement from the Burmese Mass Education Council. The Council hopes to extend the work in the near future to more of the population which numbers some seventeen millions and is predominantly agricultural. The Council has helped establish a chain of village reading rooms which it keeps supplied through a new system of "circulating book-cases". In addition, audio-visual and book vans are touring the villages, serving as forerunners of further educational efforts.

★ **United Kingdom :** June seventh this year marked the two hundredth anniversary of the world-famous British Museum. Sir Hans Sloane, called "the father of natural history" died in 1753 and placed his valuable private museum at the disposal of the nation. A special act of Parliament later that year accepted the gift and created the nucleus of to-day's British Museum. The Museum was opened to the public in 1759. The aniversary was celebrated in England and special programmes over the BBC were devoted to the occasion.

★ **Japan :** Japan has invited Unesco to hold a regional seminar in Tokyo next year on the role of arts and crafts in Education. According to Unesco's Acting Director-General, Unesco will accept the invitation. The idea for such a seminar was accepted by the Organization's General Conference last year. Sixteen countries will be invited to participate in this meeting, and a number of other countries will be asked to send observers. The seminar is designed to improve the teaching of art and the popularization of the arts among adults.

★ **International :** The International Labour Organization has found that more people in the world live under thatch roofs than under any other type. This and many other facts came to light at a conference in New Delhi that discussed efforts being made by Asian countries to provide low-cost housing for their millions of workers. The ILO survey noted that building research in Asia is extremely important to-day, in view of the tremendous need for housing. The report declared that research and experimentation with new materials and methods would lead to substantial increases in building.

★ **International :** World Health Day next year will honour the famed English hospital reformer Florence Nightingale, alongwith the millions of nurses now at work in the field of public health. World Health Day is celebrated each year on April 7, by the eighty countries belonging to the World Health Organization. The WHO's decision to honour Florence Nightingale follows a proposal recently submitted by the Government of Uruguay and is in recognition of the centenary of the work which the famous nurse began.

★ **Iran :** At ancient Shiraz, once the capital of Iran, a model agricultural school is now training teachers in up-to-date farming methods with three countries — Iran, France and the United States — playing some part in its development. Its head is a young Iranian, Zain Ul-Abdin Lashkari who took over after benefitting from a Unesco fellowship covering a year's study of agricultural education in France. The school serves as an experimental station to test adaptability of crops to local conditions. During an 18-month mission Mr. Sydney Law, a Unesco technical assistance expert, worked with Iranian educational and economic planning authorities in building up a national network of similar agricultural schools, of which seven are now in operation.

★ **International :** A cultural agreement between France and Japan has been signed in Tokyo. It provides for the further development of cultural relations between the two countries and for the exchange of students and scholars. Japanese students already have been invited by the French government to visit France, and the Franco-Japanese House in Tokyo has just been re-opened.

★ **France :** France's Information Centre on Fundamental Education recently organized a special exhibition in Paris on "Fundamental Education and Adult Education in the French Union, Tunisia and Morocco." On display were experiments now being carried on in these countries to make health information available to all, to improve housing and agriculture, and to fight illiteracy. The French Information Centre on Fundamental Education was organized with the co-operation of Unesco.

A MAN WITH RACIAL PREJUDICE IS AS PATHETIC AS HIS VICTIM

by Dr. Alfred Metraux

ONE might almost say of racial prejudice what Descartes once said of common sense—that it is the one thing in the world that practically everyone has a smattering of. The absence of open discrimination by no means implies the absence of false and injurious notions with regard to other racial groups. And the fact is that the number of individuals in our own civilization who are prepared to consider all men their potential equals and capable of the same progress, is extremely limited.

For Unesco, therefore, the problem is a dual one. It is not only that of fighting racialism as a doctrine but also of combatting the root-ideas which render the existence of such a doctrine possible. In other words the real problem is to break the naïve, yet extremely powerful association which continues to exist between the notions of "culture" and "race".

Racialism will exist so long as the belief prevails that the Negroes have a certain type of civilization because they are black and have fuzzy hair, or that the Chinese behave in a certain way because they have slanting eyes and yellowish skin. So long as people continue to speak in mystic mumbo-jumbo terms of "racial temperament", "the soul of the people", "racial instinct" and similar expressions, racial prejudice will not even be close to disappearing.

The advocates of racialism are forever citing science as an "objective" basis for their ideas. But whether they realize it or not their "objective" basis is nothing more than plain intellectual fraud since the scientific theories they advance have been discarded by scientists a long time ago. It is because the racialists have put the question on the scientific level and lean so heavily on science as their authority that the challenge must be met by the scientist.

It has been argued that trying to overcome racial prejudice with true scientific facts is a sheer waste of time since race prejudice is based neither on ignorance nor on any number of facts, but rather on certain emotional attitudes. The roots of racial prejudice, the argument continues, reach deep deep down into the subconscious where they are nourished by anxieties caused by inward suffering, anguish or worry of an economic or social nature. Racial prejudice is, among other things, one expression of the anxiety of man lost in a mechanized society which no longer respects his individual personality.

There is only one way we can hope to destroy racial prejudice, this school of thought states, and that is by transforming the economic conditions of the environments it develops in, and taking legislative action to prevent its abuses.

Does this mean, then, that Unesco is wasting its time when it publishes a series of pamphlets in which scientists of various nationalities sum up present scientific knowledge about race? I do not think so. For can it be denied that the race problem is indissolubly joined to the development of scientific thought? The clichés and pseudo-anthropological theories which are used to justify racial discrimination are a means of setting the mind at ease by cloaking injustice with the dignity of a system prescribed by science and reason.

If true men of science remained silent they would be allowing the most fantastically false ideas and the most naïve myths to be transformed into "true scientific facts". And this science cannot permit to happen. For if racialist propaganda is so successful—and the Nazis showed how successful it could be—it would be folly to permit it *carte blanche*.

Some reply, some form of action had to come therefore from men of science. The very notion of science is one of the guiding principles of our civilization, one of its driving forces. Even those who have falsified it and twisted it to suit their political aims have recognized this and indirectly paid tribute to science's role by their use of it—distorted though it was.

The fact is that racialism has found scarcely any support among anthropologists worthy of the name, and with rare exceptions anthropologists the world over have consistently repudiated racialist doctrines. This, however, has never prevented racialists from declaring unscientific every statement which tended to establish the fact that no evidence at present exists proving the absolute superiority of one ethnic group or race over another.

The role played by science in the racial question was clearly shown by the repercussions caused by the Unesco "Statement on Race" drawn up in 1949 by a group of sociologists, anthropologists and psychologists. Hailed by some as a prejudice-breaking document, it was greeted by others as a Utopian text with no bearing on present-day realities.

So that there could be no doubt as to Unesco's objectivity a second group of scientists composed exclusively of physical anthropologists and geneticists was called upon to re-examine the question. This group drew up a second statement (1951) in which, generally speaking, the main conclusions of the first statement were upheld. The second statement was published only after it had been submitted to nearly one hundred scientists who were asked to study it carefully and criticize it freely. Their comments, both favourable and unfavourable were published in the Unesco booklet containing the text of the declaration, and entitled "The Race Concept — Results of an Inquiry".

A problem —to my mind a false one— which obsesses many people today is that of the differences in mental aptitudes of the races of mankind. This is a point in the Declaration on which anthropologists and geneticists have the most difficulty in reaching agreement. First of all, available scientific knowledge does not enable us to determine how mental aptitudes are transmitted and unlike blood groups which we have now begun to isolate, science is still unable to isolate the genes which determine mental aptitudes.

Furthermore, it is difficult, in fact practically impossible, to measure the effect of environment on the development of intelligence and mental

(cont'd on next page.)

SLAVERY ENDED WHEN MEN THOUGHT IT SHAMEFUL; THE SAME WILL HOLD GOOD FOR RACIALISM

(Continued from previous page.)

capacity. Even more serious is the frequent failure to consider historical factors when discussing racial differences. People speak of racial aptitudes as if they had always been the same and never changed. That is why I believe that no statement in the Declaration is more realistic than the one which reminds us that "vast social changes have occurred that have not been connected in any way with changes in racial type. Historical and sociological studies thus support the view that genetic differences are of little significance in determining the social and cultural differences between different groups of men".

Racialism has taken on a greater intensity at the very moment when historical events and scientific research emphatically repudiate it. Future historians may well regard the most important and significant revolution of our time to have been that which is thrusting the coloured peoples into the orbit of our modern civilization.

The rapid advance of the peoples of all the world towards a single material type of civilization is a tremendous event, the far-reaching consequences of which are still hard to grasp. How can the doctrines of racialism possibly hold water when the races of the world are setting such an example of pliability and adaptability?

1953 is not 1853

THESE factors which ought to strike everyone who follows world events, are just as eloquent as, indeed even more eloquent than, all the scientific conclusions put together, but such is the force of habit that facts and theories long since out of date are still used by people in judging races.

To consider Africa and its inhabitants in 1953 in the same way as one did in 1853 is to display unpardonable ignorance. The awakening of Africa and the formation before our very eyes of a constantly growing native élite, are things that the racialist consciously or unconsciously forgets or prefers to ignore.

One of the things Unesco has set out to do is to study the manner in which so many peoples are effecting their transformation from an ancient form of civilization to our complex industrialized way of life, and to make this information widely known. Of what value will be the innumerable writings which seek to prove that Negroes have no capacity for certain kinds of intellectual activities once Negroes in constantly increasing numbers have joined the ranks of our writers, engineers, research workers and statesmen?

Negation of a myth

THE African who succeeds in winning the highest distinctions in the Humanities, as happened recently in England, has a double merit. First for having triumphed in a stiff examination, second for having overcome the numerous handicaps which do not face European candidates. We all of us know the effort required to adjust ourselves to another form of culture even when it is close to our own. What then, must be the amount of effort and intelligence called for in order to assimilate a form of civilization based on a social structure and a way of life as different as that of Europe and the traditional African. Is not the intellectual effervescence which is taking place today in Africa and Asia and which in several African regions can be seen in the rapid modernization of institutions and of economic life, the very negation of the racial myth ?

Race relations, of course, are not always marked by signs of antagonism. Even in countries where racialism is rife, the government or groups of individuals and organizations have attempted through varying measures to improve contacts between races and put a stop to abuses and injustices. What was needed, however, was that the effectiveness of such measures be appraised and the results carefully studied.

Anti-racial laws

ONE of the basic questions raised in the struggle against racialism is: "What practical effect does legislation punishing any act of racial discrimination as a crime really have?" Opponents of such legislation have always maintained that custom was stronger than law and that racial prejudice could not be broken by legal texts. The experience of various American States has shown quite clearly, however, that anti-discrimination laws have had beneficial results even if they have not in themselves modified prejudices or basic attitudes.

The policy of the assimilation of different ethnic groups has also been highly successful in certain countries such as Mexico where great efforts have been made in the past century to "integrate" the large indigenous population. The progress achieved by the Negroes of the French West Indies since they were freed from slavery in 1849 would also deserve careful study. From studies such as the few just mentioned and others, certain facts could emerge and analogies be made which would ultimately enable us to say how two groups separated by race and civilization can blend and form a single unit.

Race and religion

NO civilization has ever had cause to regret its action in welcoming other peoples. It has always been amply repaid for its interest and generosity by the contributions with which the newcomers have enriched it. Today, for example, many Negro writers have enriched English and French literature and there is every reason to believe that in the not too distant future Negroes will be participating to a still greater degree than they do today in scientific and cultural activities. Discrimination and racial persecution wither and impoverish societies which seek to preserve the myth proclaiming the virtue of racial "purity".

Doctrines of racialism are not only contrary to the present findings of science but also scorn the principles which are the foundation stones of the world's great religions and philosophies. A world-wide attack on racialism therefore cannot be won without the help of religion. All universalist religions are, by definition, anti-racialist by the very fact that they are addressed to all mankind. Unfortunately, the message of human brotherhood embodied in their teaching is too often ignored.

In the struggle against all forms of racialism it is therefore useful to recall the doctrines and texts which proclaim the equality of all men in the eyes of God and which condemn the myth of race, often in the severest terms, while exalting the dignity and worth of man whatever his physical traits may be. The churches — the word is used here in its very broadest sense — are therefore powerful allies in the struggle against racial discrimination and racial prejudice.

Unesco has therefore called upon eminent representatives of the world's great religious faiths to present brief and simple accounts of the position of their churches regarding the racial problem. These will soon appear in a new series of books under the general title "The Racial Problem in Modern Thought", presenting the Catholic, Protestant, Muslim, Jewish and Buddhist point of view as well as that of other great religious faiths. The first books to be published in this series have been written by Father Yves Congar, an eminent Roman Catholic theologian of France and by W.A. Visser't Hooft, General Secretary of the World Council of Churches. (On pages 8 and 9 of this issue the *Courier* has published two articles on Christianity and the Racial Question, specially prepared by these religious authorities. (See also Bibliography, page 18.)

Present-day fanaticism

THE texts published in these forthcoming books and the facts they will bring before the public no doubt take on new and profound significance in view of the intolerance and fanaticism so prevalent today. They are aimed at touching the conscience of men and at creating in the minds of even the most prejudiced a feeling of uneasiness and of doubt which is the first step towards a change of attitude.

The efforts displayed today against racialism have many points in common with those employed less than 150 years ago in the fight against slavery. At that time slavery, too, was considered an institution dictated by the laws of nature and reason. Today, we look upon the arguments advanced against the abolition of slavery as nothing more than naïve and we find it difficult to believe that in support of this doctrine such heated discussions and impassioned polemics were unleashed. True, economic laws worked against slavery but it would not have been abolished so quickly had public opinion not come to look upon it as a thing of shame. The same is true of the fight against racialism.

No longer respectable

AS the sociologist Gunnar Myrdal has so well expressed it: "It is significant that today even the white man who defends discrimination frequently describes his motive as 'prejudice' and says that it is 'irrational'. The popular beliefs rationalizing caste in America are no longer intellectually respectable. They can no longer, therefore, be found in current books, newspapers or public speeches. They live a surreptitious life in thoughts and private remarks. There we have had to hunt them when studying the matter in this inquiry. When they were thus drawn out into the open they looked shabby and ashamed of themselves. Everybody who has acquired a higher education knows that they are wrong. Most white people with a little education also have a hunch that they are wrong. There is today a queer feeling of *credo quia absurdum* hovering over the whole complex of popular beliefs sustaining racial discrimination. This makes the prejudiced white man nearly as pathetic as his Negro victim."

THE ORIGINS OF RACES, STILL STEEPED IN MYSTERY

by ***W. W. HOWELLS***

Professor of Anthropology,
University of Wisconsin

A GREAT deal has been learned about the past of man since Darwin made the doctrine of evolution irresistible (if not at once respectable), and Huxley so forcefully pointed out its meaning to ourselves by showing our intimate relationship with the great anthropoid apes. It is the most recent discoveries of the South African man-apes by Dart, Broom and Robinson, which have given us the clearest light on our actual human origins, and in fact have made these origins seem more logical, so to speak, than ever.

Matters had been different before. It had not been easy to fit the known facts together. It was clear how close men and apes were, these large tailless animals being quite distinct from monkeys, and sharing even such things as patterns of the teeth. But while our torso was like their's. our pelvis, legs and feet were different, being meant for true upright walking, not for bough-clasping; and our canine teeth were short and small.

One after another fossils were found in Europe, Africa and Asia, some of them of small, early apes something like the living gibbon, and others larger and later, clearly akin to the orang, chimpanzee and gorilla. If these were our own ancestors, they were certainly ape-like. This left us the rather uncomfortable theory that man was a late comer, an ape who had for some reason come out of the trees to a permanent ground life, undergoing rapid changes in feet and canine teeth as a response to this drastic shift (and later developing a large brain).

The explanation bristled with difficulties : Why had the shift occurred? How could the foot have reformed its toes and made an arch? Why were there not clearer signs of once-huge canine teeth? Yet the most likely parents known from fossils (Dryopithecus and his relatives) were certainly apes much like the ones we know today, and so this explanation held, *faute de mieux*.

Then, mostly within the last six years, a group of closely related fossil animals of great importance came to light in South Africa, in limestone deposits which had once been caves. The oldest finds, of teeth and of skull fragments. simply showed certain human traits. But excitement mounted as later and better specimens revealed that, though large of jaw, they had the relatively small canines and front teeth of true men, so different from a gorilla's; and that their small-brained heads nevertheless had the human type of a number of minor details of construction, and not the type found in apes.

Finally, several hip bones capped the climax by making it clear that these man-apes were true upright ground-walkers like ourselves. That is to say, they can only be considered as very primitive and small-brained men, belonging to our side of the family, not the gorilla's. This in turn shows that our side — the ground-walking side — probably had a long and honourable history of its own, separate from the tree-loving apes we know, and that we no longer have to suppose, as once we did, that these tree apes were the only kind of ancestor possible to us.

Oldest ' human ' fossil

THESE riches in fossils are all from South Africa, but it now seems, from some other rare finds, as though the same general kind of animal also lived in East Africa, in China, and in Java — in many parts of the Old World — during the late Tertiary and early Ice Age, at the same time that later kinds of men were appearing, and probably also earlier. More such fossils will surely be found in other places. In the meanwhile, we have learned a great deal about the details of these ancient forms, and have done away with much of the mystery of our own beginnings.

So much for the origins of man. The origins of races, unfortunately, although far later, are steeped as much in mystery as ever. We know very well that there were different kinds of early men during the time of the Ice Age. The ancient, thick-skulled Java Man is famous, and so is his slightly more advanced cousin, the Pekin Man. The Heidelberg jaw, in Europe, may be the oldest "human" fossil of all (after the man-apes). Alas, that so little can be told from a jaw.

Later, more advanced kinds of men are known from Africa — the Rhodesian Man — and from Europe, which was part of the province of the Neanderthalers, who furnish us with a special mystery in their peculiar bowed and thick boned limbs — all the other fossil men had skeletons like our own. Then in the latest part of the Ice Age the board was swept clean of all such types, and was suddenly occupied by modern man alone.

This was the time of the cave men (the Cro Magnons and others), who painted, in due course, the masterpieces in the caves of Lascaux and Altamira. These are our ancestors, our own kind, with a high skull and a delicate face of a kind not seen in the other fossil men. These ancestors appeared not only in Europe, but apparently also as the parents of other races in other places : in China (as a sort of parental American Indian), and perhaps even in Australia.

Well and good; but here is a mystery. Where did these related kinds of "modern" men come from? Why did they appear so late, and apparently suddenly? Who are their ancestors? And what made them into races? This matter is one of the great problems of anthropology, and it contains in itself a key to our understanding of race.

The late Dr. Franz Weidenreich, renowned anatomist and palaeontologist, thought the answers were already in the museums: that the older and different types of men known from the Ice Age, each in its own part of the world, had gone forward in evolution until each had achieved the status of modern man, "Homo sapiens" proper, though each in a different racial form.

He found certain likenesses in each case, he thought, as for example between the Pekin men and the modern Mongoloid peoples. But his theory involves a biological improbability. The earlier men were of rather distinct types, and the races of modern man are all one type, certainly very similar in their skulls and skeletons to one another.

His theory would therefore suppose that evolution had taken diverse types and made them all — not just two or a few — into a single type. Evolution has done this to no other animal form, and there are serious reasons as to why it is not likely to happen. This idea of Weidenreich's would see modern races as much more separate in their origins than the more generally held belief, that they arose as lesser variations on a single theme.

Though we need not accept Weidenreich's view, we do not know what is the right one. We know far too little about the biological nature of racial differences : the meaning of skin colours and hair forms, and so on. It is no simple matter of becoming black under the sun of Africa, though such forces have probably partaken in the results. But this is not all we do not know. We lack the skeletal evidence to show how old modern man is, or where he might have developed.

The past is almost a blank

THE important Fontéchevade skull, found by Mlle Henri-Martin, at least tells us that our kind of man (or something very like it) existed in France in the Third Interglacial period, and so was as old as the Neanderthal men. But this is little to go on. From the advent of the Cro Magnons, we know that Europe was continuously peopled with "White" men, wherever they may have come from. But elsewhere our knowledge is almost all gaps.

We are relatively certain that the American Indians wandered over from Asia, a good deal later, in much their present form. But the past of the Mongoloids, and above all the Negroes, is practically a blank. We can only look at their distributions and make guesses.

One is strongly inclined to feel that the common parent stock of races is fairly, but not very, old; and that its most ancient division was into a dark-skinned tropical branch on one hand, and on the other a medium-skinned northern branch not unlike American Indians. Also that in turn, one stem of this second branch went to America, another became lighter in colour and straighter of face and headed for Europe, and a third became drastically modified in facial form as a protection against the savage Siberian cold, and produced the slit-eyed, flesh-padded face of the Mongoloid peoples of the north.

But please be sure that these are estimates. Some day we shall have enough ancient skeletons to tell us more. Probably the blood types of living people will help, though they often provide as much confusion as light. And archaeology, tracing the steps of different tribes through their ancient dwellings, may at least show us what is likely to have happened, and what is not.

THE RACIAL HERITAGE OF 'H.M.S. BOUNTY

Parkins Christian, great-great-grandson of Fletcher Christian, the officer who led the mutiny on the Bounty, and members of his family This photograph was taken outside their present-day home on Pitcairn Island.

TWO DIFFERENT PEOPLES – NOW ONE FAMILY

by Dr. Harry L. Shapiro.

PERHAPS the most widely known of all cases of race mixture is the small group of Polynesian-English mixed bloods that live on Pitcairn Island in the South Pacific. Here on a tiny volcanic island only about two miles long and about half as wide were resolved the train of events that the famous mutiny of the *Bounty* set in action.

This episode, famous in British naval annals, occurred in the year 1789 shortly after "H.M.S. Bounty" had departed from Tahiti where she had been dispatched under the command of Lt. William Bligh to collect bread fruit plants. Reports brought back to Europe by Cook and Bougainville described the bread fruit as a remarkable tree capable of supplying a staple article of food with a minimum of effort.

British planters in the West Indies, eager to obtain so easy a source of foodstuff for their slaves, had petitioned for the expedition with which Bligh had been entrusted. Now after six successful months in Tahiti, with the ship's hold full of potted trees, the return trip was interrupted by the mutiny of twenty-five of the men out of the crew of forty-four. The mutineers were led by Fletcher Christian, one of Bligh's officers, and a native of the Isle of Man where his family had long been prominent.

The mutineers seizing the ship, put Bligh and those faithful to him adrift in a small open boat and reset the *Bounty's* course for Tubuai, an island 300 miles south of Tahiti. Here an abortive attempt was made to establish a settlement, which failed because of the hostility aroused in the natives by the behaviour of the mutineers. Returning after this to Tahiti, the mutineers now split into two groups: one, consisting of sixteen men, preferred to remain in Tahiti where a number of them had already established liaisons with native women and had been welcomed into the island homes; the other contained nine men headed by Christian. These men, apparently anticipating a possible punitive expedition once the news of the mutiny reached England, were eager to leave Tahiti where they could not hope to escape capture and to find a more remote and perhaps inaccessible island where they might remain undetected.

Accordingly they, together with twelve Tahitian women and six Tahitian men, set sail from Tahiti in September 1789 and until 1808 were virtually lost to the world. In the latter year their retreat on Pitcairn, some 2,500 miles southeast of Tahiti, was discovered by Captain Meyhew Folger.

During this interval much had happened on the island. All the Tahitian men and all but one of the Englishmen had died—most of them violently and after only a short sojourn in their new home. In addition, Folger found eight or nine surviving Tahitian women and twenty-five children, offspring of six of the Englishmen and their native wives. None of the Tahitian men had left issue, perhaps because they were murdered too soon after the settlement on the island.

From this handful of children, half Polynesian half English, the little colony increased by leaps and bounds until fifty years later there were almost 200 inhabitants on the island. By this time fear of over-population and the recurrence of water shortages induced them to request of the British Government the use of Norfolk Island, some 4,000 miles to the west, as a new home. This considerably larger island had recently been abandoned as a penal

Lieut. William Bligh, captain of "H M S Bounty", who was set adrift in a small boat, and his ship.

The school which serves Pitcairn Island. The vital need for education was always recognized here.

"H. M. Armed Vessel Bounty" as she appeared in full sail when serving in the South Pacific in 1789.

Pitcairn Island and Fletcher Christian who founded the colony after sailing 2,500 miles from Tahiti.

John Adams, the only mutineer surviving when the existence of the colony was discovered, in 1808.

The Bounty Bible, a still treasured relic from the ship which reminds the islanders of their origins.

colony and was temporarily unoccupied.

In 1856 the entire colony moved there and set up a new establishment, but subsequently several families returned to their beloved Pitcairn. In 1864 there were 45 descendants of the mutineers living on Pitcairn, the remainder having continued on Norfolk. At present there are on both islands about 1,000 descendants of the original colony, not counting those who have married out of the community or settled in New Zealand, Australia, and elsewhere.

An unusual mixture

AS an example of race mixture the Pitcairn Islanders are far from typical. But it is the very singularity of the colony that is full of meaning in interpreting race mixture as we commonly see it. Simply as a cross between Polynesians and English they can be matched in many parts of Polynesia where the same kind of mingling has occurred, often with notable results as in New Zealand. But unlike all other mixtures of this kind in Oceania, and indeed unlike virtually all race mixture wherever it occurs (1), the Pitcairn Islanders have lived and developed their common life completely separated from the societies from which they were originally derived.

Now it is an almost universal consequence of race mixture that the mixed bloods live in contact with the parental groups and in one or the other of the parental societies. Since social status works both ways, the association of a mixed group with one of its parental societies can be a decisive influence on its development. Where mixed bloods suffer legal disability, economic injustice or social prejudice, they are victims of the attitudes well or ill-founded, of the dominant element in their society. The effects such as resentment or antagonism upon the mixed group in turn reinforce the attitudes that provoke them.

It is because of all this that the Pitcairn Islanders' complete separation from and independence of all other societies assume added importance, for here the entire community was of the same mixed origin, was free of any social structuring imposed upon them by a larger society and escaped the influences that prejudice subtly works upon its object. This, then, is a community where social prejudice, at least, is not a factor to be considered and where we can study the consequences of race mixture divorced from the concomitant effects that being a part of a larger group might impose.

The last mutineer

ON the other hand, in any consideration of the colony, its very isolation must be kept in mind as it must be in appraising any small community remote from the world and cut off from the intellectual and material stimuli of a larger society. For the first eighteen years of its existence, the Pitcairn colony remained unvisited by any ship. The children growing up in the first generation of the community had never seen anyone not a member of their little family, for the early colony lived as one extended family with John Adams, the surviving mutineer, as their *pater familias*.

Even after 1808 when their existence became known, callers were rare and their visits very brief. Not until the 1820's did ships begin to call at Pitcairn to obtain water and fresh foods. As American whaling became increasingly active in the Pacific these visits increased in number, reaching their highest frequency in the 1840's.

With the decline of whaling, Pitcairn once more reverted to its former loneliness. These contacts, although important in bringing to the islanders the goods of the outside world for which they had acquired a taste, were brief and had little or no influence on the social structure of the colony.

It would, of course, be futile to attempt to rate Pitcairn against other communities mixed or otherwise. There are too many variables impossible to standardize that would have to be taken into account. But it is evident to anyone visiting the island that here is a well-organized settlement, conducting its own affairs successfully under a system devised by the islanders themselves. Like people anywhere of course they vary, but the visitor is invariably impressed by the pleasant, friendly manners of the islanders, their charm, their hospitality and self confidence. There is no trace here of a people conscious of inferiority.

Remarkable in so small a community, especially one cut off from the developments of the outside world, striking way illustrates the decisive roles that sex and environment may play in creating a new society. The cultural resources available to the new colony were, of course, English and Tahitian. But it is obvious on reflection that not all the content of either of these cultures could or would be drawn upon since one culture, the English, was accessible only through men who were sailors by occupation, and the other, the Tahitian, was represented by women who were familiar with the crafts and skills traditionally exercised in Tahiti by their sex.

In addition to this, the colony on Pitcairn faced an environment unlike the seats of either people, and in transplanting their traditional ways both the Tahitian women and the English sailors found themselves without the usual technical equipment needed to practice whatever skills and arts they knew. Even such a basic and necessary object as a nail was not available, not to

Led by Fletcher Christian, nine of the mutineers of the "Bounty" together with some Tahitian men and women sailed 2,500 miles across the South Pacific to seek a hiding place. They found it on Pitcairn, a tiny volcanic island, about two miles long and a mile wide. This photo shows the rocky cliffs of Bounty Bay. (Photo A. Metraux ; Copyright, Musée de l'Homme, Paris)

terials and hampered by the lack of tools.

We find them as a consequence building houses ingeniously put together, the frame mortised, the walls constructed of roughly hewn planks fitted into slotted uprights, the interiors provided with bunks as in a ship's cabin. The roof, however, was thatched in the Tahitian manner since roof thatching is prepared in Tahiti by the women and this was a contribution the Tahitian women on Pitcairn could make to this novel house.

One of the common allegations made about race mixture is that it produces inferior human beings. This belief is stated in various ways that all come to the same thing: mixed bloods combine the worst features of both parental groups, they are inferior to both stocks, or, at best, they are intermediate and therefore a debasement of the superior group. This kind of statement is put forth with respect to the

are some of the social institutions which were established on Pitcairn and maintained there ever since. A democratic rule developed early with all men and women enjoying equal political rights, long before political rights were granted women in the Western World and indeed before they were even very seriously discussed there. Education was from the first recognized as a necessity and as the local institutions took form, all children were required to attend school until their sixteenth year. The various families on the island were taxed for the maintenance of the school. Teachers were selected from the students and supported by the revenue levied on the people. Here, too, the Pitcairn Islanders were in advance of educational developments in greater centres of civilization.

The culture that emerged on Pitcairn also reflected the mixed origin of the colony and in a rather mention a variety of common tools that could not be fashioned on Pitcairn.

Thus we find tata cloth universally used by the colony in its early days. The making of this bark cloth is traditionally a woman's job in Tahiti and could be carried to Pitcairn intact. Similarly, cooking being a woman's concern, the Tahitian technique of an underground oven was standard on Pitcairn.

House building, on the contrary, was the result of a complex of influences. The Tahitian style of house would have been unsuitable in the colder climate of Pitcairn, but in any event it probably could not have been built by the women who in Tahiti leave the framing of a house to the men. The Englishmen, probably only as adept in carpentry as sailors of those days might be expected to be, were handicapped by the lack of essential building materials and hampered by the lack of tools.

We find them as a consequence building houses ingeniously put together, the frame mortised, the walls constructed of roughly hewn planks fitted into slotted uprights, the interiors provided with bunks as in a ship's cabin. The roof, however, was thatched in the Tahitian manner since roof thatching is prepared in Tahiti by the women and this was a contribution the Tahitian women on Pitcairn could make to this novel house.

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For the most part, the evidence for this belief is strained through a subjective sieve and rarely takes account of the effect upon the hybrid of his social, psychological and economic position in the society whose more favoured strains are compared with him. But more fundamental is the lack of reliable measures for many of the qualities in which the mixed blood is supposed to be deficient.

As far as the Pitcairn Islanders are concerned, I can offer no objective data on their psychological or moral qualities. None to my knowledge is available. Certainly there have been many published appraisals of these traits of the islanders and most of them are enthusiastic.

(Continued on page 20.)

1. The only parallel to Pitcairn known to me is Tristan da Cunha where a community of mixed Negro-Europeans have lived in isolation for well over 100 years.

THE CHRISTIAN ATTITUDE TOWARDS RACE

THE Church's attitude towards the racial question is clearly indicated in the story of Whitsun. This festival, as Christians well know, celebrates the birth of the Church and the revelation of its mystery to the world. Let us reread the story, as we find it in Acts II, 5, 7-11 :

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven... And they were all amazed and marvelled, saying... ...how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome... Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God..."

This passage contains both a certain affirmation and a negation of the racial concept — two contrasting ideas which, however, are reconciled in the Church. For the Church recognizes race for what it is, and at the same time goes beyond it.

To begin with, race is accepted as a fact, and as a fact which the Church regards as providential. That is why the first chapters of *Genesis*, where the Bible serves as the mouthpiece of God in setting forth those great realities of the universe which we cannot help seeing and experiencing, mention the multiplicity of races and languages, giving the genealogies of the sons of Noah and describing the dispersion which followed the episode of the Tower of Babel.

Few pure races exist

THE Church regards the variety of races (but not their antagonism) as something willed by God, and therefore as something providential. For mankind, made in God's image, has potentialities which can find an outlet only in the various different ways in which the creation is conceived and expressed. This is true, in the first place, as regards man's temporal work on earth and, it may be said, as regards history. And it is even true of the Church, whose unity is not narrowness, but comprehensiveness. That is why the Apocalypse, the last book of Revelations, says of the New Jerusalem that "they shall bring the glory and honour of the nations in it."

The "nations", both the sacred books say. When we speak of "races", we are using a word which belongs neither to Biblical or liturgical terminology, nor to canon law or theology; all these prefer the term *peoples*. The word "race" indicates a homogeneous group of people having certain genetically determined physical, psychological and moral features in common. Christianity does not deny the possibility of such groups; whether they exist or not is a matter for science to determine, and if science confirms their existence Christianity cannot but admit it. But science also tells us, and the Church is well aware, that in the course of generations the human melting-pot has been so active that few pure races are now to be found.

'Racialism implies a denial of God, for there can be no God if He is not the Father of all'

By Father Yves CONGAR

The genetic factor has been by no means alone in forming the peoples of today; other factors have been, for example, similarity of climate, culture, food, way of life, education, customs, and history. We are confronted not so much by races as by peoples; not so much by unadulterated biological and genetic facts as by "human" facts, impregnated with human history. It is not only birth, but upbringing, that makes a man; he is "brought into the world", in the real sense, not when he leaves his mother's womb but when education has drawn him into the culture of a particular country and into the life of a particular group of human beings with their own historical background.

People are thus divided among groups which are not all at the same level of culture, or at any rate of civilization, if we admit the distinction, traditionally accepted in Germany, between *Culture* (Kultur) and *Civilization*. The first of these terms denotes the style of life of a given community (that of the men sometimes known as "savages" is not necessarily inferior to our own ; it is suited to the conditions in which they live, and often reflects a remarkable degree of adaptation to those conditions). The second means the whole body of external resources tending to ensure a high standard of comfort, knowledge and technical skill.

The Church recognizes these historical inequalities. It is not resigned to every aspect of them. From the outset it has striven to raise the various peoples to a higher level of humanity by emancipating women and children ; by teaching men how to work, read, write, practise justice and respect the lives of others ; by founding hospitals and orphanages and so on. Yet it makes realistic allowance for differences of culture and civilization. For this reason, the Church's very firm stand on behalf of unity and equality does not necessarily imply that everything should be mixed up and reduced to one dead level, or that all men should be subject to exactly the same rules. We are not expected to have all things in common with those whose standard of education, hygiene and manners is lower than that of the group to which we ourselves belong.

But it will be seen that, in whatever measure it may be justified, discrimination must not be based on colour or on racial prejudice. It can stem only from historical and cultural facts ; it relates not to the "'race" but to the "people" concerned. Furthermore, respect for the rules that guide each man's life, and for the customs of his country, is a very practical form of respect for his human status in itself.

And in saying this — in the very act of affirming the existence of differences — we find ourselves confronted by that affirmation of unity which is perhaps the most definite and energetic pronouncement ever made by Christianity with regard to the racial question.

Basic equality of all

FOR in the first place, it affirms the unity of the human species, beyond and above all differences. That is the meaning of the well-known story of the creation of Adam, and of Eve from Adam — a theological affirmation not to be invalidated by any attempt on the part of palaeontologists or anthropologists to impose the theory of polygenism, in the unlikely event of such a theory being one day favoured by science. Mankind is a single family, and that fact carries decisive implications.

It implies the basic equality of all men, in dignity as in nature. It implies an underlying community of destiny or vocation, regardless of individual historical destinies. It implies the genuine capacity of all men to attain to civilization and its benefits. Not all are at the same level, but all are capable of rising to the greatest heights. Since all men and all peoples are associated in an enterprise of humanity that is of essential interest to each of them, the most advanced have a certain duty to help the others forward.

Another decisive implication is the rejection of discrimination based on racial arguments — discrimination whose various forms, combined and placed at the service of some virulent nationalist theory, go to make up racialism. Racialism strikes at the very heart of Christianity, for it destroys that respect and consideration for "others" without which charity — the core of Christianity — cannot exist. Moreover, it denies that God is the Father of all men, since it refuses to recognize certain of His children as brothers. In effect, it proscribes the saying of "Our Father", the Lord's own prayer. It really implies a denial of God, for there can be no God if He is not the Father of all. Racialism implies atheism, and its various more or less pantheistic statements about "Destiny" or even "Providence" are powerless to conceal that fact.

The Catholic Church has therefore opposed racialism wherever is has met with it. Such opposition has sometimes lacked the full measure of vigour required, because Christians and churchmen do not always posses a discernment and strength of character measuring up to their principles. But it has been very effective, and often decisive. It is noteworthy that the Papacy's first anti-racist pronouncement was made at the very time when the first colonists were claiming the right to enslave human beings, and confiscate their property, on the pretext that they were inferior beings : see Paul III's Bulls referring to Spanish colonization, of May and June 1537 (quoted in my booklet *The Catholic Church and the Race Question*). And it is known — or rather, not well enough known — how outspokenly the contemporary Papacy resisted the Nazi race policy and its frenzied anti-Semitism ("Spiritually, we are Semites" said Pius XI).

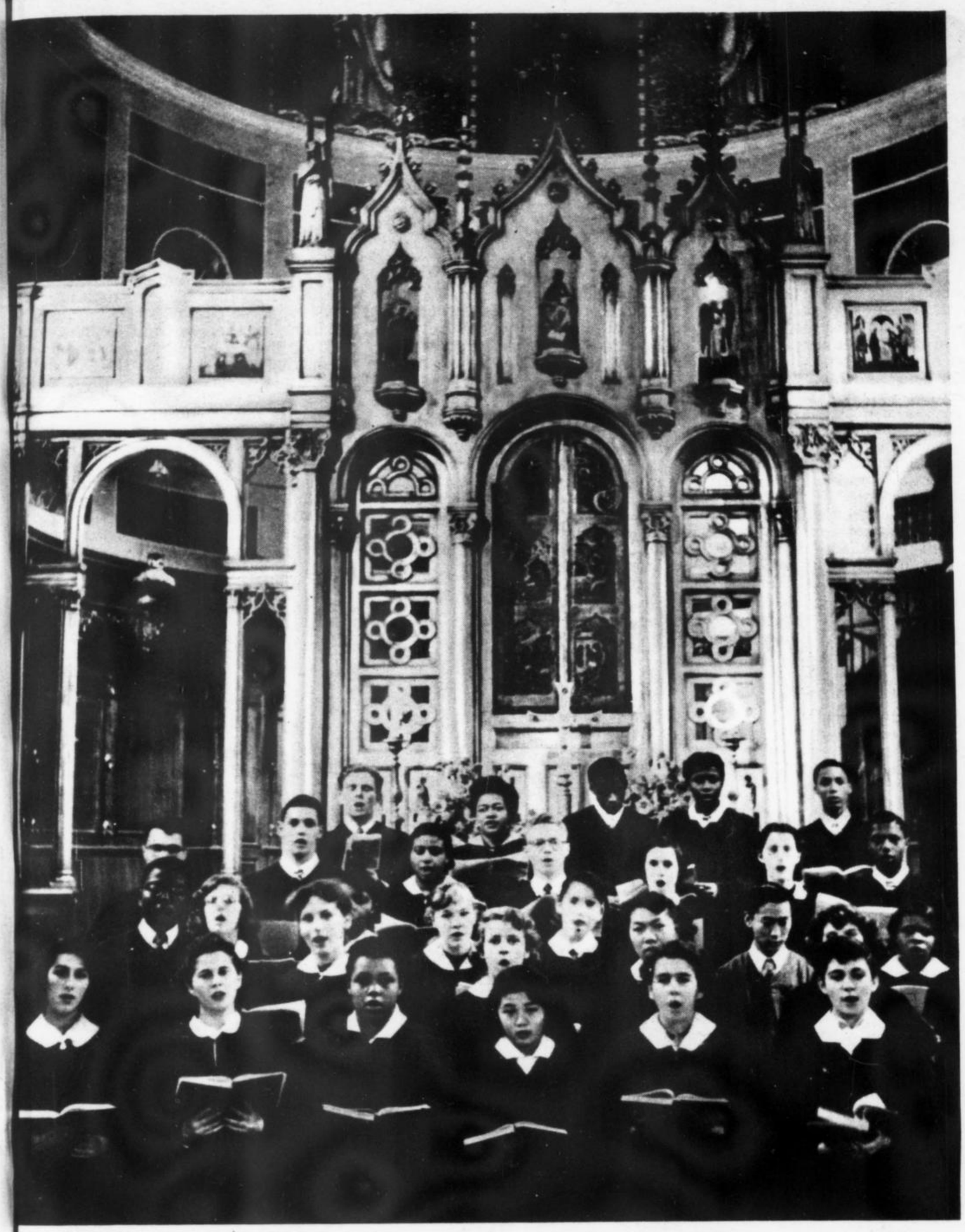
Colour of no significance

WHEN the race question presents itself in the naked and brutal form of a race theory such as Hitlerism, the Christian attitude is comparatively easy to decide, and comparatively simple. But this ceases to be so when racialism is engendered by a complex situation to which historical, cultural, economic, political and even psychological factors have contributed. A simple reaction may fail to allow for certain important considerations, not all of them unworthy, and may thus fall short of what is required. We have the example of certain very concrete problems that have arisen in South Africa, and of the very subtle, though sufficiently clear statements made by the Catholic Bishops in that country in May and September 1952 (cf. the booklet already mentioned).

Within the Church itself, matters are, once more, simpler. St. Paul tells us that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus" (Galatians III, 28). That is true. How many examples might be mentioned here ! It is perhaps rash (?) to disobey the regulations concerning railway compartments at Cape Town or Pretoria, but there is no difficulty in a Negro kneeling beside a white man at the Lord's Table, or in a coloured Bishop ordaining European priests.

The Church, as we have seen, accepts the fact of race and regards it as providential ; but the Church itself is above race. Its essential existence takes place at a deeper level, where questions of colour, or even of culture, lose their significance. The event which marked the day of Pentecost is constantly being repeated, in different ways, in the life of the Church. For instance, on 29 October 1939, at the beginning of the last world war, His Holiness Pius XII, to demonstrate the unity of the Church transcending frontiers and nationalities, consecrated twelve Bishops in St. Peter's in Rome — a Chinese, a French foreign missionary, an Indian Jesuit, a Mexican Salesian, an Italian Dominican, a Dutch Father of the S.V.D. (Steyl), an American, an Irishman, a German Franciscan, a White Father from Belgium, a Madagascan and a Congolese.

This simple fact gives a clear indication of the Catholic Church's attitude towards the racial question.



❷ 'To worship, live and work together regardless of race — these truly human relationships are the only normal ones'

by ***W.A. VISSER' T HOOFT,***
General Secretary, World Council of Churches.

ONE of the remarkable facts of the twentieth century has been the coming together of the Protestant, Anglican and Orthodox Churches in what we know as the "Ecumenical Movement". This movement took more definite form in 1948 when at Amsterdam delegates from some 150 churches in more than 40 countries agreed to establish the World Council of Churches.

The Ecumenical Movement has been concerned not only with the life of the churches as such, but also with the message that the church has for the world. Since the question of race is one which is crucial for the church itself and which is of utmost importance for the life of the world, it is natural that this co-operative venture of the churches should be concerned with it.

One of the forerunners of the World Council was the "Life and Work" movement. Its Conference, held in Oxford in 1937, issued a strong statement on the racial question which had a profound effect on the thinking of various churches. It first recognized that "the Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts".

Knowing that many people in the world, however, were using these distinctions of race as an excuse for the oppression of one group by another, the Conference declared : "Against racial pride or race antagonism the church must set its face implacably as rebellion against God." Frankly admitting that the churches themselves were often guilty of erecting walls of separation in their own life the Conference further stated : "Especially in its (the church's) own life and worship there can be no place for barriers because of race or colour..... no place for exclusion or segregation because of race or colour." The World Council of Churches which after 1948 incorporated the "Life and Work" Movement continued to adhere to the convictions expressed by the Oxford Conference.

The Assembly at Amsterdam considered the question of race in two particular respects. First, it pointed out that the Church can hardly hope that society at large will listen to its pronouncements while it is guilty of fostering racial separation in its own life.

That the Church must become aware of its own failure in this respect was made abundantly clear in the report of the Assembly's section on The Church and the Disorder of Society which was unanimously received by the Assembly itself and commended to the Churches.

This Assembly report declared : "It is here (in the matter of racial distinction) that the Church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudice based upon race or colour and from practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community, because they contradict all that it believes about God's love for all His children."

The Amsterdam Assembly further acknowledged the Church's responsibility to work for the universal recognition of human rights. Its section on The Church and the International Disorder said : "We are profoundly concerned by evidence from many parts of the world of flagrant violations of human rights. Both individuals and groups are subjected to persecution and discrimination on grounds of race, colour, religion, culture or political conviction. Against such actions whether of governments, officials, or the general public, the churches must take a firm and vigorous stand, through international institutions of legal order. They must work for an ever wider and deeper understanding of what are the essential human rights if men are to be free to do the will of God."

In the period following the Amsterdam Assembly the World Council of Churches' leadership has been continually concerned with the racial situation in the world and especially with the developments in South Africa. The Central Committee of the World Council, meeting in Toronto, Canada in 1950, particularly concerned itself with this point. It recommended that an inter-racial ecumenical delegation be sent to visit the South African Churches. It became apparent, however, that such a delegation would not be generally welcomed and the Central Committee could not agree to send a delegation of any other nature. The General Secretary, however, made a visit to the Union of South Africa in 1952, visiting both English- and Africaans- speaking churches as well as various African Negro bodies.

All racial divisions overcome

THE report which the General Secretary made on his visit to the meeting of the Central Committee in Lucknow, India, in January 1953, prompted a series of resolutions from that body which said in part :

"The Central Committee gives encouragement to all those in South Africa and elsewhere who are labouring for a solution of the racial problem in keeping with the Christian Gospel, and calls upon all Christians to uphold them in thought, prayer and acts of reconciliation.

"The Central Committee would use this opportunity to express its strong conviction that the first and foremost contribution which the Churches everywhere can and must make to the solution of the race problem is to manifest in their own life that in Christ all racial division is overcome and that any policy of enforced segregation in any aspects of church life is incompatible with the very nature of the Church in Christ.

"The Central Committee holding strongly the convictions expressed by the First Assembly (Amsterdam), affirms that all political, social and economic discrimination based on the grounds of race, wherever they may exist, are contrary to the Will of God as expressed in the Christian Gospel. Recognizing that existing racial discriminations are increasing tension and bitterness in various parts of the world, the Committee calls upon the member churches to engage in the Christian ministry of reconciliation and to do all in their power to end such discrimination wherever it exists."

In August 1954 the second Assembly of the World Council of Churches will be held at Evanston, Illinois, U.S.A. After considering its main theme : "Christ — The Hope of the World," the Assembly will turn to six specific areas in which this hope is relevant. One of these will be the realm of inter-group relations : "the Church Amid Racial and Ethnic Tensions." It is hoped that the work of this Assembly section will serve to give more specific content to the convictions already expressed by the various World Council bodies on the race problem.

On the national level, the Ecumenical Movement has taken the form of National Councils of Churches, and these have often spoken on the race problem as it particularly affects their own countries. Two cases are specially noteworthy.

"The General Board of the National Council of the Churches of Christ in the U.S.A. in June 1952, adopted an Official Statement and Resolution entitled : "The Church and Segregation." Since the U.S.A. is one of those areas in the world where racial barriers are most in evidence, it is significant that this body, representing the vast majority of Protestant and Orthodox Christians in that country should "renounce and earnestly recommend to its member churches that they renounce the pattern of segregation based on race, colour or national origin as unnecessary, undesirable and A violation of the Gospel of love and human brotherhood."

Common loyalty brings community

IN a further elaboration of that theme, in words that have also been adopted as their own by several of the official church bodies, the National Council promised to work for "a non-segregated church and a non-segregated community."

In Great Britain the British Council of Churches has realized its particular responsibility toward all races represented in the British Commonwealth. Consequently this ecumenical body included as its fifth point in a seven-point policy which it adopted in April 1951 : "To oppose racial discrimination wherever it is found, at home and overseas; in particular to support and apply the principle of partnership in all relationships, official and personal, with other members of the multi-racial Commonwealth to which we belong."

Further implementing this policy, the British Council of Churches in April 1953, adopted a resolution with specific reference to the proposed Central Africa Federation, which without committing the Council for or against the scheme urged that safeguards be included to secure equal educational opportunity for all racial groups, the removal of racial restrictions for skilled employment and the professions and the reduction of all discriminatory practices.

The common voice of the Churches as expressed through the ecumenical bodies is clear. Friends of the Church as well as its critics may well ask, however, whether the practices of the churches correspond to its pronouncements. The answer, of course, is that in many areas they do not. Yet these official statements have value in creating the "bad conscience" in the Church which can lead and have actually led to a change of attitude.

Lastly, the Ecumenical Movement is in itself an inter-racial fellowship. In all large ecumenical meetings and in numerous smaller groups, Christians have learned to worship, live and work together regardless of race. Thus they have come to learn that such truly human relationships are the only normal ones. In a common loyalty to their common Lord, they have discovered a true community transcending all human barriers.

'YOU HAVE TO LEARN TO MAKE FRIENDS'

by Syeda Saiyidain (Age 9)
New Delhi

(This article won the Jawaharlal Nehru Prize for the age group 9-10 in Shankar's weekly international writing competition for children).

★

LAST year we came to stay in Delhi. At first I was very lonely. I had no friends to play with. So one day father said, " What a lazy girl you are. Why don't you go out and play ? " You see, I did not want my father to know the real reason. But I'll tell you the reason. You know, once I went to play, but the girls did not take any notice of me. I did not tell father because I thought he would feel sorry. So now I said, "All right, father, but... " Father did not care for the "but" and said, "Go, darling".

So I dressed and went out. A girl met me and said, " Come and play with me. " I was very happy and played with her. After some time her other friends came. And one of them asked me "What is your caste?" I did not know, so I said, "I don't know." When I came home I asked father, "What is our caste?" He said, "We do not believe in caste."

The next day when I went to play, the girls again asked me " What is your caste ? " I said, " We do not believe in caste. " Then one girl said to me, " But what are you ? " I said " I am a little girl ". That girl became annoyed and said, " Don't be funny, are you a Muslim or a Hindu or a Christian or a Parsi ?" I said, " I am a Muslim. " Then she said, " We won't play with you. " I was very angry and sorry because I foolishly thought that no girl would play with me. So I went home with a grumpy face.

The next day when he told me to go out and play I said, " I won't go because they say I am a Muslim and they won't play with me. " Father smiled and said, " Never mind, go and play with your little niece. You have to learn to make friends."

The next evening we were all sitting in the drawing room. The bell rang " Tring... Tring. " I went and opened the door, and saw a tall Sikh gentleman with a long white beard. His wife and a girl of my age were with him. I went and told father that some people had come to see him and he said, " Tell them to come in. "

I did and then ran into my own room. After some time father called me and said, " Here is a new friend for you. Go and show her your dolls and books." I took her with me and we two played nicely together. Afterwards they went away.

I asked mother, " What did that old gentleman say ? " Mother said, " Oh, they are very good people. You know, they had heard that some girls refused to play with you. So they came to say, 'If nobody plays with your sweet little daughter, my daughter will play with her'. "

So I started to play with her. And then do you know what happened ? After some time other girls also joined us. Now we all have become friends.

One day my eldest sister, who has passed her B. A. and thinks she is a philosopher, said to me : " Syeda, how many friends have you now ? " I said, " Oh, lots and lots. " " Who are they ? " I answered, " They are all little girls, Hindus, Muslims, Christians. Sikhs and all, and we have now made a little club. Its name is "Happy-go-lucky Club." Then my sister said, " There are so many people in the world and if they also become friends like you little girls have become they can make the world a Happy-go-lucky Club. Can't they ? "

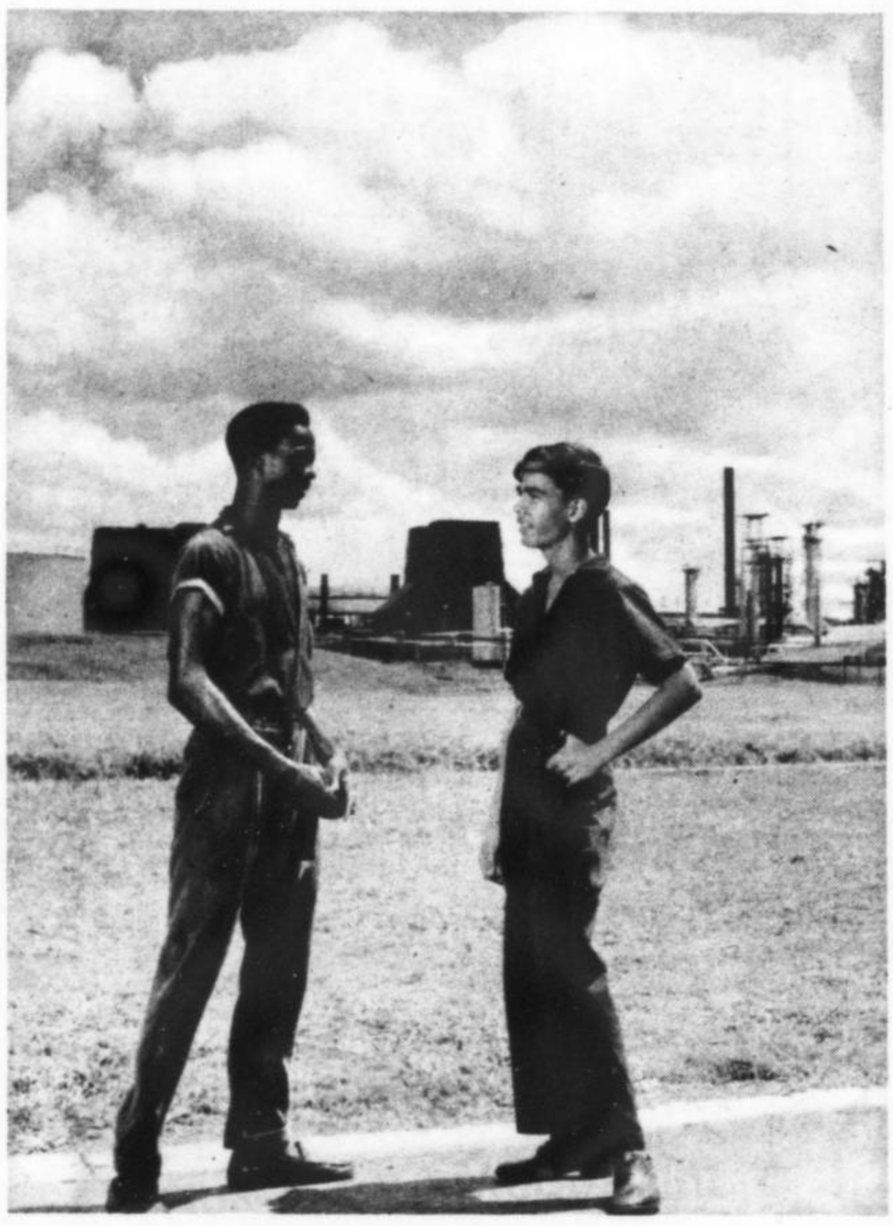
SOCIOLOGICAL ASPECTS OF RACE RELATIONS

by Dr. E. Franklin FRAZIER

WHILE so much attention is being given these days to the psychological and interpersonal aspects of race relations, it is well not to lose sight of the importance of what may be described, broadly speaking, as the sociological factors in the situation. For reasons which cannot be discussed here, there is a tendency on the part of professional students as well as on the part of laymen to regard psychological factors and interpersonal relations in race relations as more fundamental than sociological factors.

After all, it is contended, the relations which exist between members of different races are dependent upon how individuals of different races feel towards each other, and what ideas they have of each other. Moreover, it is argued, laws and practices involving discrimination against certain racial and national groups are the expression of the ideas and feelings of individuals. But such reasoning fails to take into account the source and nature of racial attitudes and the manner in which they are propagated in modern societies.

Let us consider then the source and nature of racial attitudes or attitudes which people have towards ethnic or national groups other than their own. The attitudes of members of one racial or ethnic group towards members of another group are not individual but social attitudes. They are social attitudes in the sense that they represent the definitions and conceptions which their own group provides of the members of a different racial group.



It is needless to emphasize what is generally known, namely that children do not have racial prejudices or that racial attitudes are not instinctive. But it is necessary to point out another factor of great importance. Although children perceive differences in colour, for example, these differences have no **racial** significance until the group of which the child is a member defines them as **racially** significant.

This is vividly illustrated by the case in which a white child simply thought that her coloured playmate's colour was due to too much iodine until her own parents told her that she could not invite her coloured playmate to her birthday party because she was a **Negro** child. It was then that colour acquired significance as a racial mark for this white child.

In regard to such racial marks as skin colour, hair texture, and other physical features, it should be pointed out these only become significant for race relations when they become symbols of racial identification. These racial marks do not in themselves create racial problems. In fact, in some countries where there are people with different racial characteristics, race problems and race relations do not exist. People are categorized rather according to their class or occupations in the particular society.

This is not strange because the manner in which people are categorized is determined by a number of historical and social factors.

When we consider the attitudes of the members of one racial group towards the individuals of another racial group, we are really dealing with the way in which members of a race are categorized. When one is prejudiced towards the members of another racial group, one treats members of that group according to the manner in which they are categorized rather than according to their individual traits or qualities. It is for this reason that the study of racial stereotypes is so important in race relations.

The prejudiced person, as it has been said, is not prejudiced against the individual of a different race so much as against the categoric picture or stereotype of the race.

This is why it is very unlikely that prejudice against a racial group is the result of an unpleasant experience with a member of that group. If one becomes conscious of prejudice against a group following an unpleasant experience with one of its members, it is most likely that the experience has only aroused a latent attitude or evoked a latent emotional response to the categoric picture of the racial group.

An unpleasant experience with a member of a different racial group does not necessarily lead to prejudice against the group. An unpleasant experience results in prejudice against another racial group when certain social attitudes towards the particular racial group already exist in one's own group. If these social attitudes do not exist the unpleasant experience is reacted to as an unpleasant experience with an individual rather than with the representative of a racial group. Therefore, it is important to study the nature and source of these social attitudes.

The source of these social attitudes is to be found in the social heritage of a group. They are as much of the social heritage or culture of a group as other conceptions and values which are transmitted through education and other means of communication. Just as a member of society or a particular group assimilates unconsciously the ideals and values of his group, he assimilates the conceptions and attitudes of his group in regard to certain races.

A study of art and literature, theatres, films and radio, cartoons and comic and strips will reveal the current racial concepts which are part of the social heritage of a group as well as the means by which these concepts and attitudes are perpetuated. Studies of the attitudes of people have constantly revealed these channels of communications as the source of their racial prejudices. In fact, a number of studies have revealed that prejudice may be strongest against a racial group with whom one has never had direct contact.

The institutions of society also play a decisive role in perpetuating certain racial attitudes. Where institutions prevent easy communication and association between individuals with different racial and cultural backgrounds as, for example, separate schools and churches, or define the relations between races so as to give one a lower status as, for example, exclusion from certain occupations, no amount of individual racial goodwill can overcome the decisive influence of these institutions in the formation of social attitudes in respect to race.

Even if the individual has managed to emancipate himself from the current racial attitudes, the institutions of society place definite limitations upon the extent to which he can express his particular attitudes. The restrictions upon the expression of his personal feeling and attitudes are increased when he is charged with carrying out institutional policies in regard to race which are opposed to his own conceptions.

Something should be added concerning the legal institutions and culture of a society. There is much confusion concerning the role of law in changing race relations, In the past some social scientists have gone so far as to state that laws have no influence on race relations. Then many laymen echoing this opinion have said that laws cannot make people friends or love each other. All of this is not only beside the point, but introduces confusion into thinking on this question.

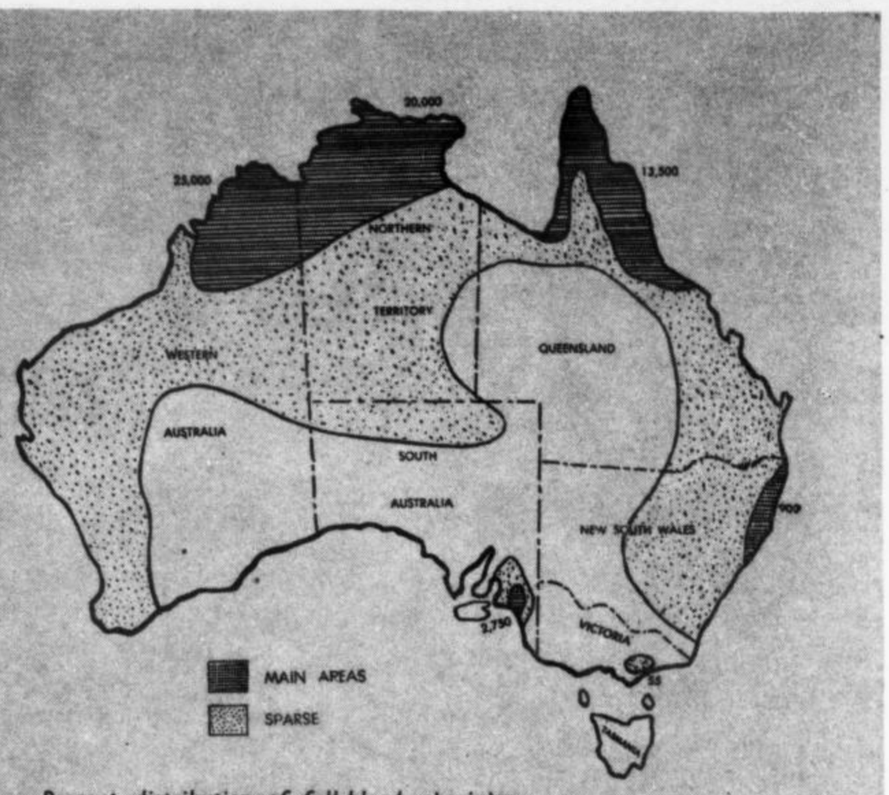
Participation in the collective life of a political community is seldom carried on on the basis of friendship or love. The very basis of civilized life is law. More specifically we know from experience that laws have been responsible for the extension of the rights and opportunities of racial groups.

The main purpose of this article has been to call attention to the obvious fact that the thinking and feelings of individuals in regard to members of a different racial group are shaped and coloured, so to speak, by the conceptions and attitudes of their own group.

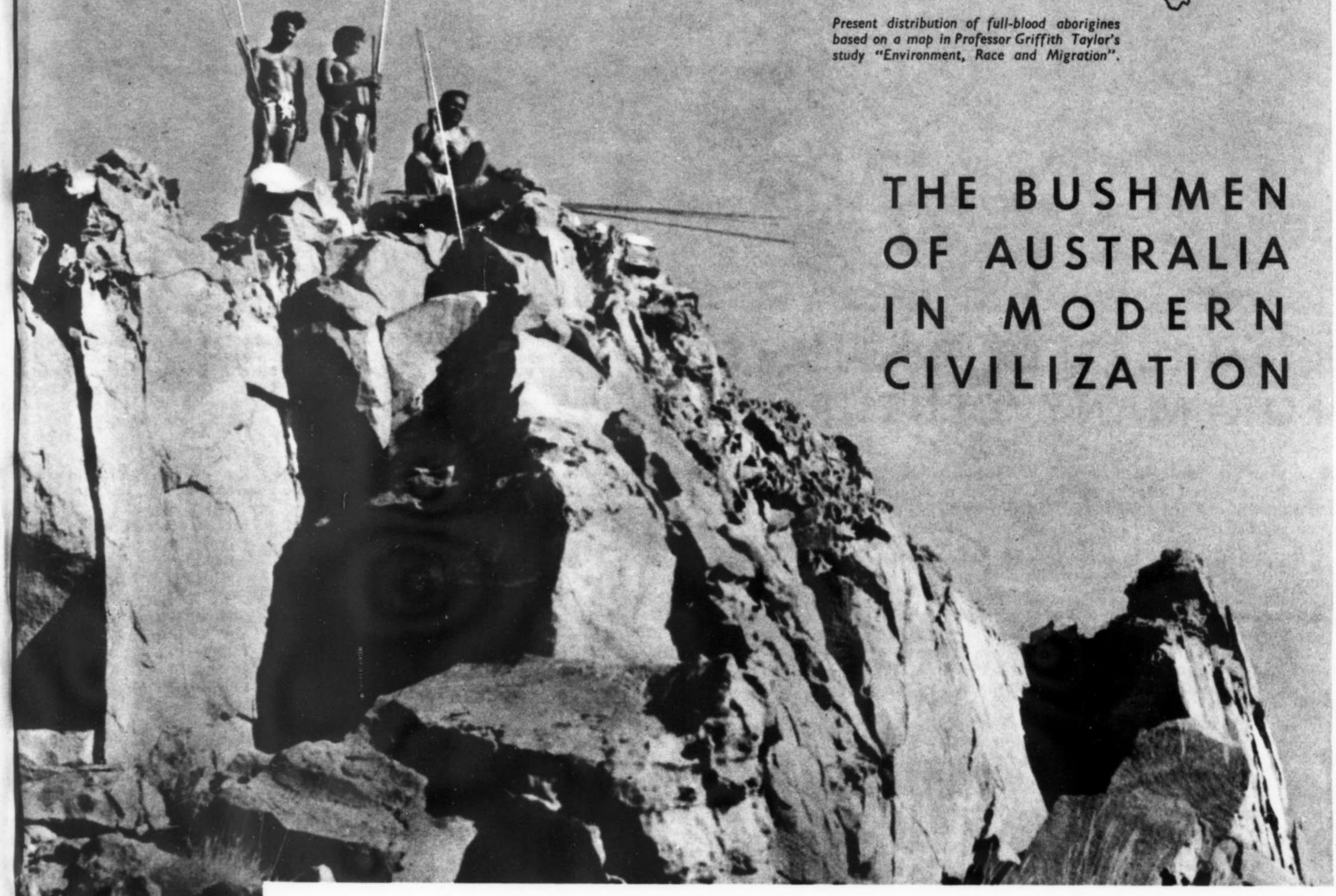
These conceptions and attitudes are communicated to individuals by the various channels of communication in a society. Despite the growing mobility of the peoples of the world, the vast majority of the people of the world will continue to depend upon these means of communication for their ideas and feelings towards other races.

On the other hand, their attitudes and reactions to members of a different racial group dwelling within their midst will depend largely upon the institutions and laws which regulate their relations and determine the extent to which they can co-operate on a basis of equality and develop mutual understanding and respect.

CUT off from the rest of the world and untouched by outside influence for untold centuries, the aborigines of Australia are one of the few peoples in the world whose life is still fairly close to the stone age. Their way of life has evolved considerably during the past century and a half of contact with Western civilization, but vestiges of their primitive customs still exist. In their natural tribal state they possess no knowledge of metals or agriculture. They have a highly developed social organization however. As in all newly-settled countries, the indigenous inhabitants suffered at first from their contact with the white race. It has been estimated that at the time of the first white settlement in 1788 there were about 300,000 aborigines in Australia. Contact with the white settlers was more than they could survive and the numbers dwindled as hunting grounds were reduced with the spread of settlements. It is estimated that there are still 60,000 full-blood aborigines and 25,000 half-castes on the mainland. They are mostly nomads found in tribes scattered over the Northern Territory, the north of Western Australia and northern Queensland. Many roam vast reservations. They are there encouraged to live their traditional communal life. Others, no longer tribal, live in supervised camps. Others again live in normal contact with the white man and are usually in employment, particularly as stockmen on cattle stations. The most complete record yet made of the life of the aborigines is now being presented in the United States under the auspices of Unesco and the U. S. and Australian National Commissions for Unesco. The exhibition opened in Buffalo in June and will tour the country for nearly two years. One of the most remarkable aspects of the aborigine of Australia is his art—a truly primitive art that is still a living art. Like the cave men of Europe, the aborigines who lived thousands of years ago were artists. Through the centuries which have passed since they worked with feathers and bark brushes and tapped away patiently with stone tools, or cut outline figures in the rock, there have always been artists among the tribes. Unesco is now completing plans for the publication later this year or next year of a portfolio on Australian aboriginal art. It will include 32 large reproductions in colour of the cave paintings in Arnhem Land—in the far north. In word and picture the COURIER presents on these pages some aspects of the life—fascinating both from human and scientific points of view—of the aborigines of Australia.



Present distribution of full-blood aborigines based on a map in Professor Griffith Taylor's study "Environment, Race and Migration".



THE BUSHMEN OF AUSTRALIA IN MODERN CIVILIZATION

by Professor A. P. ELKIN

Professor of Anthropology in the University of Sydney, Australia

BUSHMEN are those peoples of primitive culture, who neither garden nor pasture flocks and herds. They depend for their living solely on hunting, fishing (where possible) and food gathering. Such was the life of the Palaeolithic peoples of pre-history; such, too, has been recently, and still is, the life of some groups as, for example, the Bushmen of the Kalahari Desert, South Africa, some American Indian tribes, a few groups in Malaysia and New Guinea, and especially the Australian Aborigines.

These last are the most interesting and indeed startling, for here was a food-gathering people of the simplest material culture who until 1788 had been occupying a whole continent, undisturbed for many centuries. Indeed, fifty years ago numbers of tribes were still living in ignorance of the existence of other races, and it is only during the past twenty years that all have come into contact with white peoples. Thousands of Aborigines, however, cannot speak English, and still depend to a large extent on food gathering for a livelihood. I shall take the Australian Aborigines as my example of the part played by Bushmen in modern civilization, for I have worked amongst and for them for a quarter of a century.

The Aborigines had developed a very effective social and economic adaptation to their environment. They were divided into tribal or smaller groups, each with its recognized food-gathering territory. This varied in size, as did the density of the population, according to the food providing character of the region. The poorer the country and the more arid the conditions, the larger the area required for food gathering and hunting, and the smaller and more scattered were the groups. In good food country, smaller areas sufficed, and groups were not isolated but often hunted and camped together, though in group order.

Wherever it was, the members of a tribal group knew all about their own country and everything in it, where and when food and other desired articles could and should be found, and the signs pointing to these facts. Thus, the appearance of flowers on certain trees was correlated with the ripeness of yams in sandy ground, and with other phenomena.

All in all, a large body of 'natural' knowledge was passed from generation to generation. This was not only a feat of memory, but witnessed to powers of observation and of

(Continued on next page.)

COMPLETELY ISOLATED FOR MANY CENTURIES...

Very early in human history—perhaps more than 60,000 years ago—a small band of nowl venturesome people from south-eastern Asia arrived in Australia. Evidence indi- zatic cates that they were the first to people the land of the kangaroo probably settling dge in Arnhem Land in the north. Even today the life of most of their descendants has ener changed very little and as a race they show archaic features which have remained om A unmodified down to the present. In their natural tribal state they possess no ecret

applying the results of observation. When we add to this the skill required to get some of the desired objects, or to make such articles as spears, spearthrowers, boomerangs, canoes and nets, we realize that the Aborigines had and have the intellectual ability and the potential technical skill to adapt themselves to new situations.

There is one provision, however. No people can readapt itself to a new way of life overnight, nor indeed in one generation. Consequently, as European settlement at harbours and in good farming and grazing land was always fast and total, the food gathering Aborigines were deprived of their way of life, became hangers-on or were involved in uneven clashes. As a result they declined rapidly, and almost the only Aborigines to remain in the regions of successful European exploitation of the land are those of mixed blood.

In the less favourable areas, however, white settlement was slow and sparse. The natives were not dispossessed, though there were clashes between them and the "invader". But the settlers needed the labour of the Aborigines, and the latter had time to realize that by working for the former they could obtain some of the white man's goods. So a working adaptation was reached.

As a result, the Aborigines have made a positive contribution to the pastoral development of Australia in the great inland cattle and sheep areas. As stockmen, drovers, fencers, shearers, windmill attendants, and general handymen, they have, for a hundred years, done most of the pastoral work in the "outback" and "inland". Their women, too, have done the domestic work, either substituting for white women or making life under hard conditions more endurable and pleasant for the settlers' wives. The fact is that the pastoral industry in both the arid and the tropical regions could not have been developed without the Aborigines. Further, with the spread of education and literacy amongst them, and the establishment of better conditions of employment and reward, their contribution towards Australia's economic life will increase.

With very few exceptions, they have not shown an aptitude for, or interest in, farming, but the north-coastal Aborigines have proved themselves good and reliable boat crews. On small government and private trading vessels their work has been mostly menial, but on mission boats they have filled, and fill, all positions, except that of master, a post filled by a white man, or, often, a man of part-Aboriginal descent. Frequently, however, the Abori-

gine is really in charge, for kno weather, and will get into th at s

In the past, they were e yed industry. Today, only the res engaged in this work, an at o controlled by the Queensla dmi

Finally, a few full-blo nd caste Aborigines have ma od i own businesses, such as s illi and fishing. Hundreds o ixed factories in the big cities. w ar and nurses. As opportuni for higher education are open p f will play a bigger part in th an

In two World Wars, m of served in the ranks and a in sport, especially in boxing to a and cricket, they have pro hei

The foregoing shows that Ab ed, and will continue to co ute towards Australian life and th of the average intelligent pe achievement: conditioned b fo they are achieving a place a economy.

Some are doing more; th are doing so outside of the ec mic

...THEY ARE ADOPTING A NEW WAY OF LIFE

Regarded in old Colonial days as being of the lowest intelligence the aborigine he a remained a despised people until a better understanding of their ways spread among ave white people. In recent years sincere efforts have been made to save the most cho interesting of all primitive races of man from the fate of the Tasmanians who became bor extinct in 1876 with the death of a romantic figure, the " Princess Truganini ". The vou Australian Federal Government has launched an ambitious programme to assimilate es

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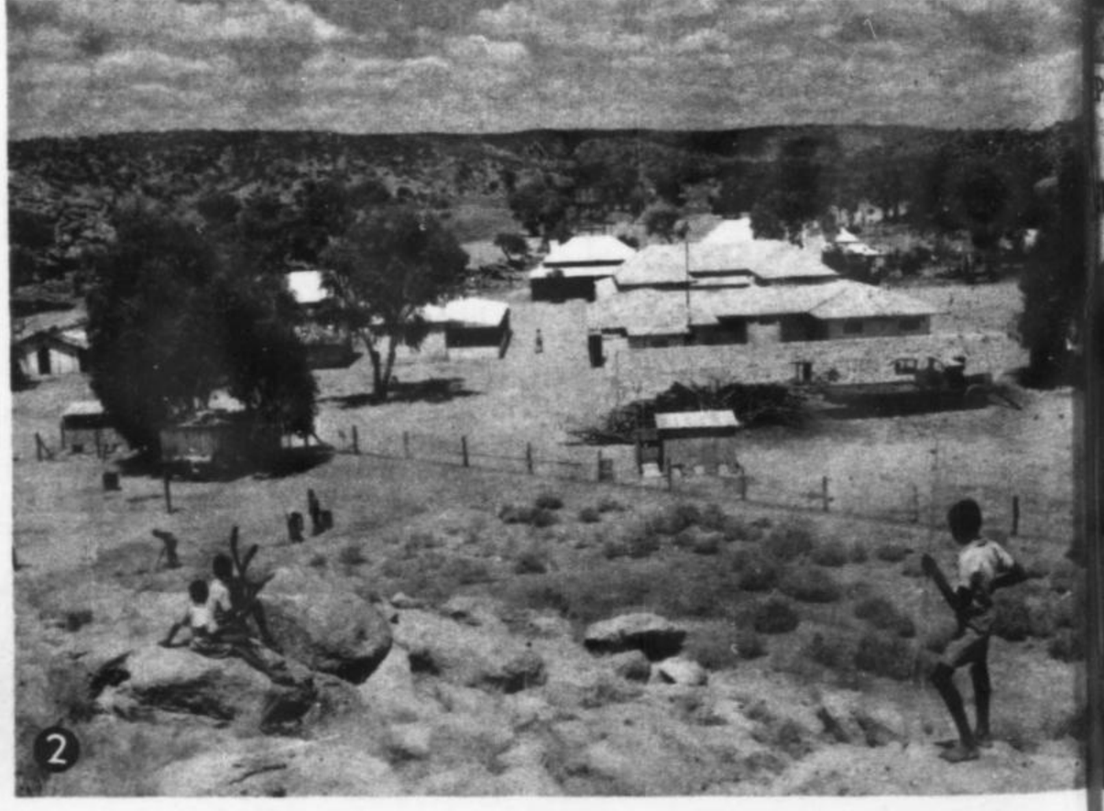

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d of nowledge of metals or agriculture, but they have a highly developed social orga-ndi- ization. Organized in tribal groups, they possess a vast amount of "natural" know-ling dge about the country where they live, and this is passed from generation to has eneration. Professor A.P. Elkin, author of the article below, has brought back ned om Arnhem Land the first wire recordings, films and photographs ever made of no ecret aborigine ceremonials there. Photo, left, shows public ceremonial dance, or corroboree, staged in honour of Prof. Elkin's arrival. Photo, right—also brought back by Prof. Elkin—shows another dance, the Warrangan corroboree, asso-ciated with the flying fox (bat) mythology. The dance is performed to the rhythm of clapping boomerangs. (University of Sydney photos.) Centre photo shows W.J. Harney, one of the great specialists on the Bushmen of Arnhem land, enjoying a meal of flying fox with his aboriginal friends at Oenpelli. (Australian official Photo.)

for knows the waters and the o th at safely to its port.
e e oyed in the pearl-shelling the res Straits Islanders are an t on a co-operative basis, la dministration.
od nd many half and lighter aa od in trades, some in their sa illing, small boat-building of ixed-bloods, too, work in A v are successful as teachers nit for technical training and eni up for the Aborigines, they n th and like spheres.
me of half and lighter castes d a in labour gangs, while in ng s to a less extent in football rov heir prowess.
hat Aborigines have contribut-co ute, in no small measure and they are playing the part pe . That, however, is a real d h food-gathering economy, ace a pastoral and industrial

; t are making a name, and ec mic and sporting spheres.

In particular, Albert Namatjira and a dozen other members of the Aranda tribe of Central Australia stand forth as water-colour artists, whose works are sought far beyond the borders of Australia. There was no indigenous art worthy of the name in that part of the continent, until Namatjira fortunately saw a white artist at work. The artist, realizing Namatjira's interest, encouraged and helped him. His work gave the idea to other Aborigines. These new artists vary in their styles, some expressing more Aboriginal background and feeling than others. Their exihibitions in the capital cities are always successful.

Some good singers have appeared, too, the best known being Harold Blair, who has been in America. A few have stood out as Christian religious leaders amongst their own people, especially the Rev. James Noble and Pastor Doug. Nicholls.

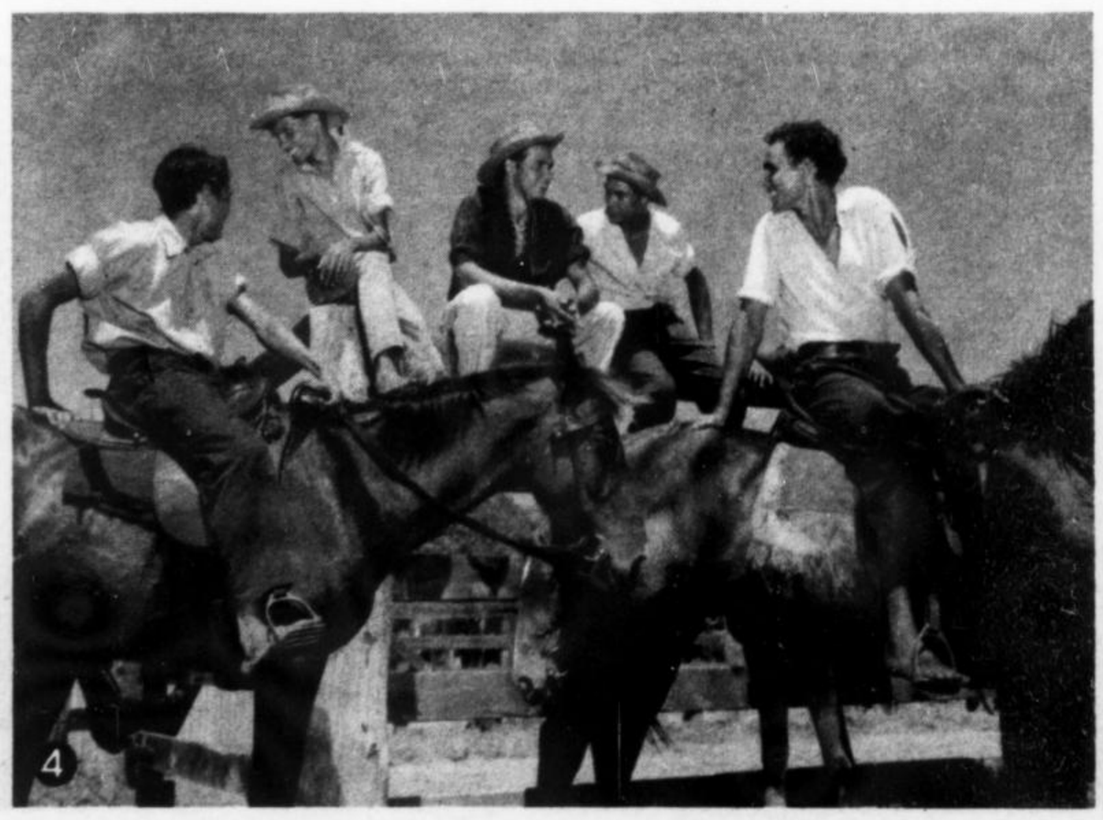
But much more will be achieved along cultural lines. For some years now, there has been a vogue to use Aboriginal themes in Australian poetry, Aboriginal art motifs (especially from Arnhem Land, North Australia) in designs for fabrics, murals and panellings, Aboriginal musical themes in our musical compositions, and Aboriginal myths and legends in interpretative dancing. It remains, now, for the Aborigines themselves to express their art, music and dancing in ways and places which will bring their own interpretation of life into Australia's cultural heritage.

They are excellent dancers and actors, and have shown that they can perform well in movie-film work. But it will be much more significant if they develop and perform their own traditional ballets for public showing. So, too, they could contribute to our common stock of music, through recordings, such as those I have obtained in Arnhem Land, which fascinate all those who hear them.

In addition, their Songmen will interpret the experience of their people in ballads and "spirituals" which will make a definite impact on our culture. The Arnhemlanders, too, are poets of no mean order; they carve and mould figures, and they paint on bark and on cave-walls designs both naturalistic and symbolic, expressing their mythology and their desires. These paintings in ochres reveal skill, aesthetic sense, and feeling, and should provide the basis for a fresh and positive achievement in the Australian world of art.

To sum up: the "Bushmen" of Australia have achieved much for and in modern civilization. They will achieve much more—if they are guided aright.

gine he aboriginal nomad population into the general stream of Australian life. Reserves ong ave been established where thousands of aborigines make their homes and primary hos chools have been opened. It is estimated that there are still 60,000 full-blood ame borigines and 25,000 half-castes on the Australian mainland. Without their help it The would not have been possible to develop the country's pastoral industries. Aborigi-late es have contributed and will continue to contribute in no small measure towards Australian life. Photos show, from left to right: 1) Children of the Arunta tribe leaving camp for school. 2) The Bungalow, a reserve for aborigines working near the town of Alice Springs, Central Australia. 3) A mobile unit dentist of the Northern Territories Medical Service attending to an aborigine's troublesome tooth on Melville Island. 4) Aborigine cattlemen highly prized for their excellent horsemanship and skill as drovers on the great cattle stations of Australia's far north.



THE REMARKABLE 'X-RAY' ART OF THE MEN OF ARNHEM LAND

MAN SPEARING A KANGAROO. This bark painting is a remarkable example of the curious "X-ray art"—in which the Australian aboriginal painters depict not only the exterior outlines but also the internal organs of their subjects. This painting by an artist of the Kakatu tribe was collected by Sir Baldwin Spencer in 1913 at Oenpelli, Arnhem Land. It is now in the National Museum of Victoria, Melbourne. (Australian Official Photo.)

by Charles P. MOUNTFORD

After eight months in the field, a joint Australian-American expedition returned from Arnhem Land, northern Australia, in November 1948 with 25 tons of specimens which included 400 sheets of aboriginal bark drawings and photographs and tracings of cave paintings.

The expedition found that some of these bark paintings closely resembled the work of prehistoric man in the caves of eastern Spain and of the Bushman of South Africa. The scientists brought back some particularly interesting tracings of a hitherto little known form called "Mimi" paintings. These, the bark drawings and their associated legends have intrigued anthropologists. Why is the same form of primitive art found in such widely separated places in the world? Why does the Australian aborigine have a legend of the journey of the dead that is so like the story of Charon ferrying spirits across the Styx? These are questions which the Arnhem Land expedition may help to solve.

The expedition was financed by the National Geographic Society of America, the Smithsonian Institution and the Australian Department of Information. It was the largest scientific survey yet made in Australia, and had 16 members — 11 Australians, 5 Americans. Apart from the examples of primitive art, they brought back specimens of 15,000 fish, 13,500 plants, 800 birds, 600 animal skins, and much archaeological material.

There were four naturalists; a unit of three scientists investigating the health and nutrition of the aborigines; an archaeologist determining their historical background and an ethnologist examining their customs. I led the party, directed a series of documentary films on natural history and aboriginal life, and collected examples of primitive art, recording their associated legends.

We established camps in three widely different environments — at Groote Eylandt, a somewhat arid island in the Gulf of Carpentaria about 40 miles from the Arnhem Land coast; at Yirkalla, a coastal region bounded by eucalyptus forests in north-Eastern Arnhem Land, and at Oenpelli, about 150 miles east of Darwin.

The cave paintings and bark drawings on the north coast of Australia, and particularly in Arnhem Land, represent the highest development of Australian primitive art. They are much more advanced both in technique and design than the crude rock engravings around Sydney and in South Australia, or the primitive symbolism of the desert aborigines.

Collecting specimens was much easier in Arnhem Land than in other parts of Australia because the aborigines had for centuries painted pictures on the inside of their bark huts during the rainy seasons. All we had to do was to give the men sheets of bark about the size of those with which their huts were built and ask them to paint the same pictures.

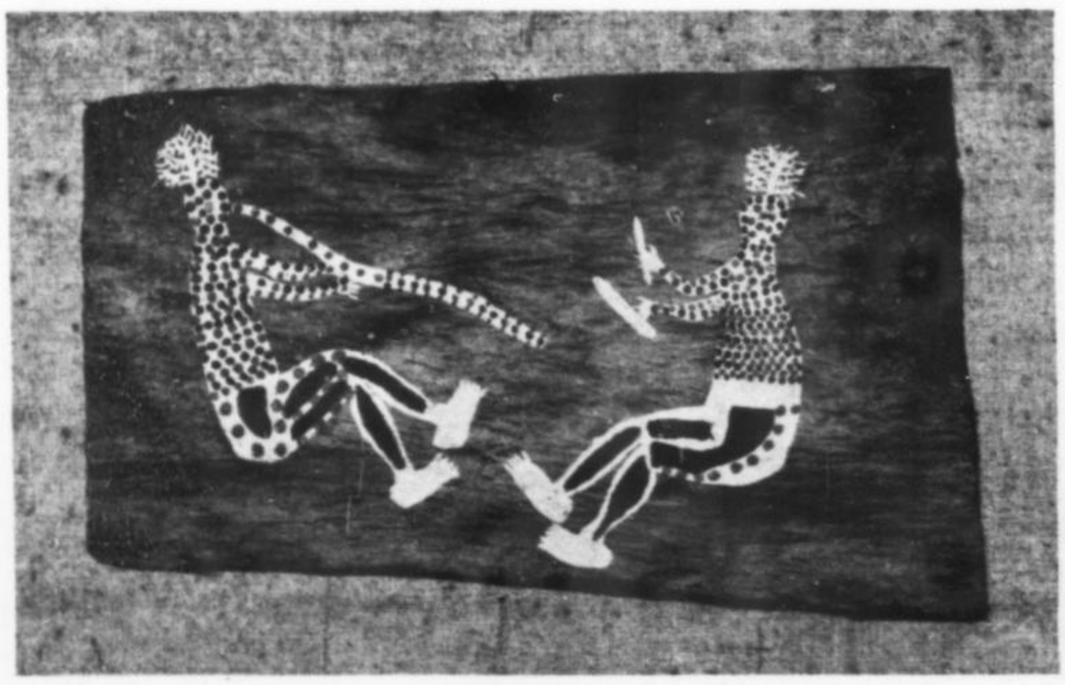
All the art of Arnhem Land is closely linked with the beliefs and philosophies of the people. Whether the subject is a living creature, an inanimate object, or a heavenly body, there is almost always a legend that explains the origin of the subject and the country to which it belongs. I was, however, surprised to find that the aborigines at Groote Eylandt, Yirkalla and Oenpelli had each developed a distinctive art form.

At Groote Eylandt, drawings consisted of single pictures, predominantly of sea creatures. At Yirkalla, many design elements were skilfully woven together in decorative panels. The drawings at Oenpelli showed not only the external, but also the internal details of the creatures they depicted.

Groote Eylandt drawings, although simple in design, were skilfully and carefully executed. For colours, the artists used red, yellow, black and white pigments ground to a paste on a flat stone, and for brushes a narrow piece of chewed bark or a small feather. It takes a good deal of skill to draw fine lines on the rough bark with these primitive feather brushes. Most bark drawings were done in a day but some took longer.

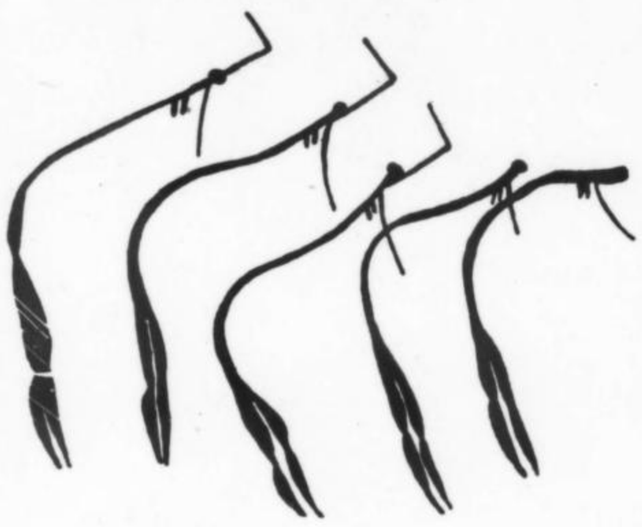
It must be more than 40 years since Malay fishermen last visited the northern coast of Australia in their sailing proas, yet the aborigines have retained an accurate knowledge of the appearance of these boats. Bark paintings showed their general shape and accurate details of the tripod mast, steering paddles, and even the number and disposition of the ropes in the rigging.

The only musical instrument devised by the Australian aborigine is the didjeridoo, a hollowed pole seldom less than 6 ft. long which produces a deep, organlike note. Right, children practise their music. In bark painting, left, one man plays the didjeridoo while his companion is clapping bamboo sticks to provide a rhythm.

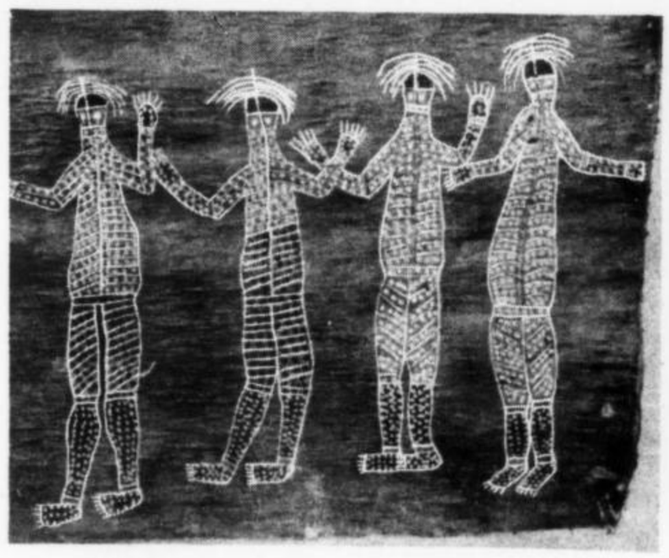


The bark drawings and cave paintings on the north coast of Australia, particularly Arnhem Land, represent the highest development of Australian aboriginal art. The painting here depicts a turtle hunt. Three aboriginals in a bark canoe have speared a sea-going turtle. The man in the bow is holding the line to the turtle.

Painting of Aunenau, which is a bony, fleshless spirit covered with bristly hair. It is a spirit which wanders by night in search of dead men whose flesh it eats.

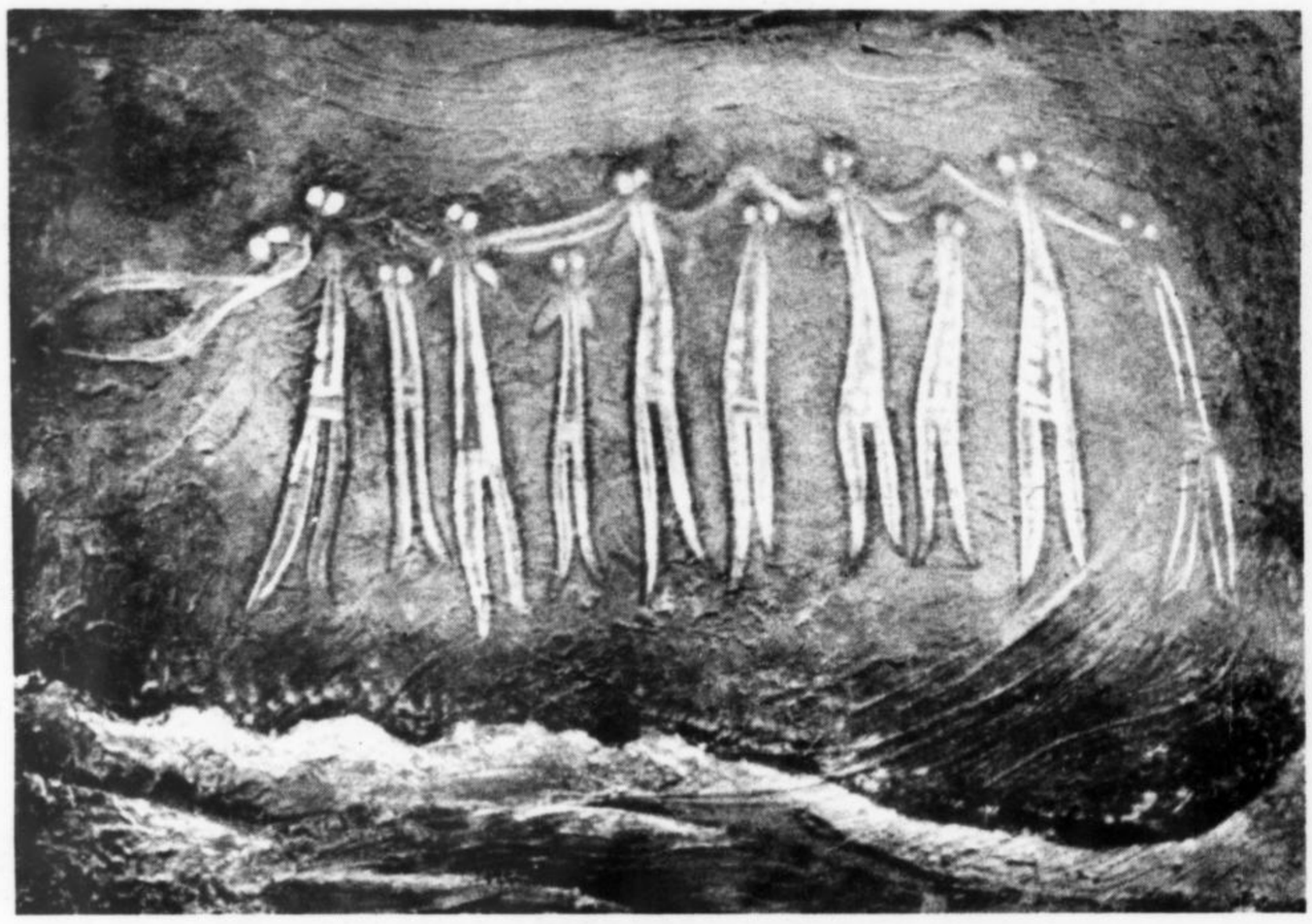


Decorative group of "mimi" women.



A group of aborigine women dancing.

Frieze of women with hands linked: from a cave in western Arnhem Land.



Bunbalama, the mythical woman, responsible for creating rain. Rectangle of dots on body represents clouds she has made; the vertical bands indicate rain.

Oenpelli, our last camp, was the centre of a curious but attractive form of art known for want of a better name, as X-ray art. In this, the artists have not only painted the external features of the creatures, but also the bones and internal organs such as the heart, stomach, liver and intestines.

Although we collected many X-ray drawings on sheets of bark at Oenpelli, the best examples were painted in the caves in the rugged plateau. The walls and ceilings in some of the larger caves were covered with a profusion of paintings of birds, fish and animals but, strangely, none of human beings.

Deep in the labyrinth of gorges, I found the Mimi art, an entirely different form that depicted almost without exception thin-bodied human beings in strong action, running, jumping or fighting. The figures were crude in design and painted entirely in deep red.

These paintings, the aborigines say, are not the work of their ancestors. They have been done by a fairy-like people called the Mimi, who live under the tumbled boulders. No one has ever seen the Mimi, because, having particularly keen sight and hearing, they can detect the approach of human beings from great distances. When they do, they run quickly to the rocky plateau, and blow on the face of the boulders. The rock opens like a door to admit the Mimis to their underground home, then closes behind them, keeping out all intruders.

The Mimis lead somewhat the same life as the present day aborigines. They have wives and children. The men hunt animals and the women collect yams and lily roots. In the evening the Mimis eat the food they have gathered. My informants had to admit, however, that they had never seen the smoke from the Mimi's camp fires, although they often heard them shuffling among the rocks at night.

The aborigines pointed to the attenuated figures of the paintings to prove that the Mimis are tall and thin — so thin, indeed, that they can only hunt in still weather. Otherwise the wind would break their slender bodies.

Obviously the story of the Mimi was invented to explain a form of art that the aborigines could not account for in any other way. They distinguish sharply between a painting done by the Mimis and that done by their own relatives. If the painting is red, and of a human being, it is the work of a Mimi. If it is painted in any other colour, it is the work of an aborigine. There is, however, such a wide difference between the simple though lively art of the Mimis and the colour and skilful technique of the modern X-ray art that no one could fail to distinguish between them.

The resemblance between the Mimi paintings at Oenpelli and the paintings done by prehistoric man in eastern Spain and the Bushman of South Africa is remarkable. The figures are so alike that, when placed side by side, one can scarcely detect any difference in style even though thousands of miles separate them and many centuries in time.

We do not know who painted the tall, thin-bodied running people. Probably they belonged to an earlier civilization though not necessarily to another race. There is abundant evidence in the ancient rock engravings of South and Central Australia, and the small delicately- flaked stone implements and curious cylindro-conical stones found along the River Darling that a different civilization once flourished in Australia.

THE manners and customs of the aborigine or Blackfellow, his amusements and religious beliefs, reveal him as a deeply interesting human being with both virtues and failings like all other men. On these pages we present a series of drawings, accurate in detail, illustrating some of the aspects of the daily life of the aborigine. Photo shows a "return" boomerang in its cunningly controlled flight thrown by Blackfellow. Although the ancient Egyptians and Indians used curved throwing sticks, of which the aborigine has many, the true boomerang is an Australian invention. Its essential feature is the ability to hover or remain comparatively motionless in the air. The "return" boomerang, rarely used in hunting except for throwing into a flock of birds, may be regarded as more or less a plaything. There are hunting boomerangs and fighting ones which can be thrown over 100 yards sometimes making several loops.

THE DAILY LIFE OF AUSTRALIA'S BLACKFELLOWS

TRANSPORTATION

The canoe is the only form of transportation devised by the Australian aborigine. Even then he seldom used it for travelling from one place to another but confined its use to crossing streams and fishing close inshore. The canoes are made from bark stripped in one piece from trees and in the coastal regions of Australia many trees may still be seen bearing the scars on the places from where the bark was taken.

WALKABOUT

The Australian aborigine, in his native state, is essentially nomadic and travels on his walkabout very lightly. His property is limited to fighting and hunting equipment. The gin or lubra acts as his beast of burden, and carries, according to the season and district, a skin waterbag, a small dilly bag and a bark basket for the storage of food and, on occasion, a piccaninny. These baskets, bound with native hemp, are light, strong and colourfully decorated.

WATER

Like most primitive races, the Australian aborigine, living in country where water holes are few and scattered, carries his water supply in the skins of animals. His water bag is usually the skin of the kangaroo or wallaby, which after careful sleeve skinning, is tied with fibre or raw hide and filled with grass to keep shape until it is eventually dried out in the sun.

SUPERNATURAL

Djanba, Divine Thunder of the Nor'-west. The Australian aborigine thinks a great deal about things beyond the earthly sphere. The world around him is alive with supernatural beings, friendly and hostile. Found in the wilds of Kimberley (W.A.) by Rev. Father Worms, this figure was covered with human blood applied during a secret rain-ceremony. Intentionally small, it represents Djanba, the Invisible. Even more awesome rites have been rehearsed before it, witnessed only by the initiated. Who would dare peer into these mysterious performances?

GIN

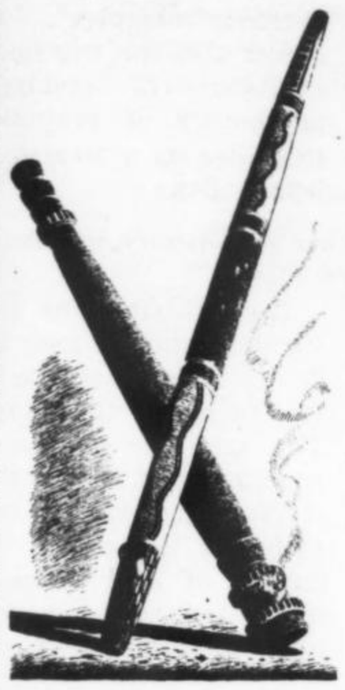
It is generally believed that aboriginal women lead a life of semi-slavedom. But though life is harder for women than for men the division of labour between the two is clearly defined. The male is the hunter and warrior; the gin wields the digging stick and forages for most food. Her "marriage" often takes place at an early age and she may "re-marry" several times. One strange custom which is rigidly observed: no man may look at his mother-in-law nor may she in her turn look at him under any circumstances.

CEREMONY

Mourning is essentially a feminine ritual in the life of the Australian aborigines. The bereaved widow is required to mourn her husband from three to six months. During this time she wears the mourning armlet and carries the mourning wreath as signs of her sorrow. Both these are very decorative symbols of aboriginal art. After the mourning period, the widow is segregated from the males in the same way as are the unmarried girls, where she remains until she marries.

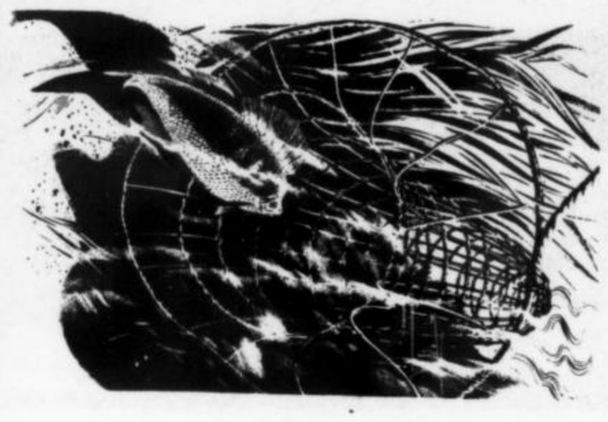
CONFLICT

The shield is the only form of armour used by the Australian aborigine through the centuries of almost continuous inter-tribal warfare. Gaudily decorated to the individual taste of the warrior, these shields are made from the underbark of trees. In the deft hands of the quick-eyed aborigine fighter, these shields are most effective in glancing off the spears, throwing sticks and boomerangs used in native battles.



RELAXATION

It is not generally known that the Australian aborigine enjoyed pipe smoking even before his contact with the white man's civilization. His "fragrant weed" was a variety of the dock, the fleshy leaves of which, when dried, resemble tobacco. The stems of the pipes were often decorated or carved to satisfy the aesthetic taste of its owner. Smoking, however, was restricted by custom to the males and to the older gins.



FOOD

Fish trapping is an art at which the Australian aborigines who live in river country become very adept. The traps are made from reeds, twigs and native string and are set at strategic parts of streams where fish are known to be. The shallow waters are dammed back and the traps moored in a narrow outlet. Usually the tribe drive the river to the accompaniment of help from lubras, children and dogs.

FIRE

The only method of fire-making used by Australian aborigines is with firesticks. By revolving between their hands a hard mulga wood stick on a piece of softer wood, heat is generated to ignite the tinder. On short trips the aborigines usually carry a glowing piece of charcoal which can be blown into life and so obviate the tedious task of using the firestick. Those illustrated above are used by the Arunta tribe from Central Australia, the only aborigines who decorate their fire lighting sticks.

PICCANINNY

Traditionally fond of children, aborigines treat their youngsters with tolerance, amusement and affection. Hardly before he is over the toddler stage the aborigine boy begins to play with miniature spears and other weapons. At about the age of five this play is taken seriously and from then a spear is seldom out of his hand, though he will be well into his teens before being considered proficient in its use. Up to this time, his life will for the most part be spent with the women and children of the tribe except when he is segregated to undergo preparation for the various initiations—an important part of his education.

SURGERY

Surgery is practised by the Australian aboriginal tribes for ceremonial and operating purposes. The instruments are flaked from flint, principally from the almost legendary Ngillipidgi Quarry, and are of razor-like sharpness. The native method of treating wounds is a crude form of cauterisation, performed by cutting into the wound and filling the cavity with hot cinders or clay. Fortunately the aborigine is more stoical towards pain than the white man.

MESSAGES

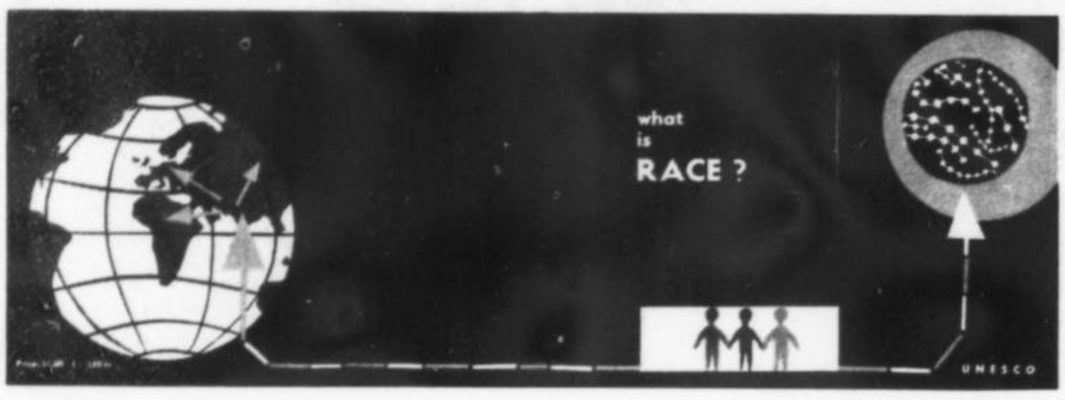
One of the Australian aborigine's claims to literacy is the use of message sticks which have long baffled leading anthropologists. The carvings are not writing in our sense, nor are they hieroglyphics in the Egyptian sense, but they have been used as aids to memory, safety passports through hostile country, requests for medicine and tobacco, and as means of locating water holes.

WITCHCRAFT

There's rarely any escape for the unfortunate aborigine who is the subject of the awesome bone-pointing ceremony, even though he be hundreds of miles away from the "bone" which is pointed at him. So great is the belief in the fearful magic of bone pointing that immediately an aborigine "hears" that the "bone" has been pointed at him, he lies down and within a few days is dead, a victim of suggestion. His only hope is the ceremonial extraction of the bone by a medicine man. The "bone" is usually a small round piece of wood or bone, pointed at both ends, and it is ornamented with markings.

THE RAIN MAKER

THE UNESCO BOOKSHELF ON RACE



WHAT IS RACE? EVIDENCE FROM SCIENTISTS

Price : $1; 5/-; 250 fr.

A popular presentation for the general public, high schools and adult education classes. Attractively presented, clearly written, this publication gives by means of coloured pictographs and simple texts, essential information about the biological aspects of race. The three chapter headings: "Is there a Pure Race?", "Is there a Superior Race?", "Are there Unchangeable Race Differences?". The 1950 Unesco Statement on Race and the later statement are appended. Pictographs on these pages are reproduced from this booklet.

THE RACE QUESTION IN MODERN SCIENCE (Series)

Each volume : $.25; 1/6; 75 frs.

★ **Racial Myths,** by Juan Comas.

The author traces the origins of racialism and its evolution throughout the centuries, and shows that such manifestations take root whenever individual and collective security appear to be menaced. The myths of blood superiority and of the racial inferiority of the Jews, coloured peoples and hybrids are analysed and exposed.

★ **Race and Biology,** by L.C. Dunn.

In this booklet, the author shows by scientific analysis that the old views of fixed and absolute biological differences are without scientific justification. The operation of heredity clearly proves that in the human species there is no such thing as a pure race in the sense of one in which all members are alike.

★ **Race and Culture,** by Michel Leiris.

Within the framework of three principal sections: "Scope and concept of race", "Man and his cultures" and "There is no inborn racial aversion", the author undertakes an objective analysis of the ways in which racial prejudice was able to become established and to spread for reasons that are essentially economic and social.

★ **Race and Psychology,** by Otto Klineberg.

By submitting examples of the kinds of psychological tests given to different racial groups, and giving the reasons for their validity or non-validity, the author shows that the net result of all the research conducted in this field is to the effect that innate racial differences in intelligence have not been demonstrated. The relation of physique to mentality, the effects of race mixtures, differences in personality and temperament are among the other subjects here discussed.

★ **The Roots of Prejudice,** by Arnold M. Rose.

An objective analysis of the causes and effects of prejudice, with suggestions for action to reduce its presence in individuals or groups. The author analyses as some of the causes of prejudice: apparent personal advantages to be gained thereby; ignorance of other groups; and the "superiority complex". He discusses also the transmission of prejudice to children, the psychology of prejudice, and prejudice as a warping of the personality.

★ **Race and History,** by Claude Lévi-Strauss.

The contributions made by various races of men to world civilizations constitute the central theme of this publication. The question of the alleged superiority of the white man's civilization is studied in detail; emphasis is placed on the danger of evaluating cultural institutions on a purely evolutionary basis.

★ **The Significance of Racial Differences,** by G.M. Morant.

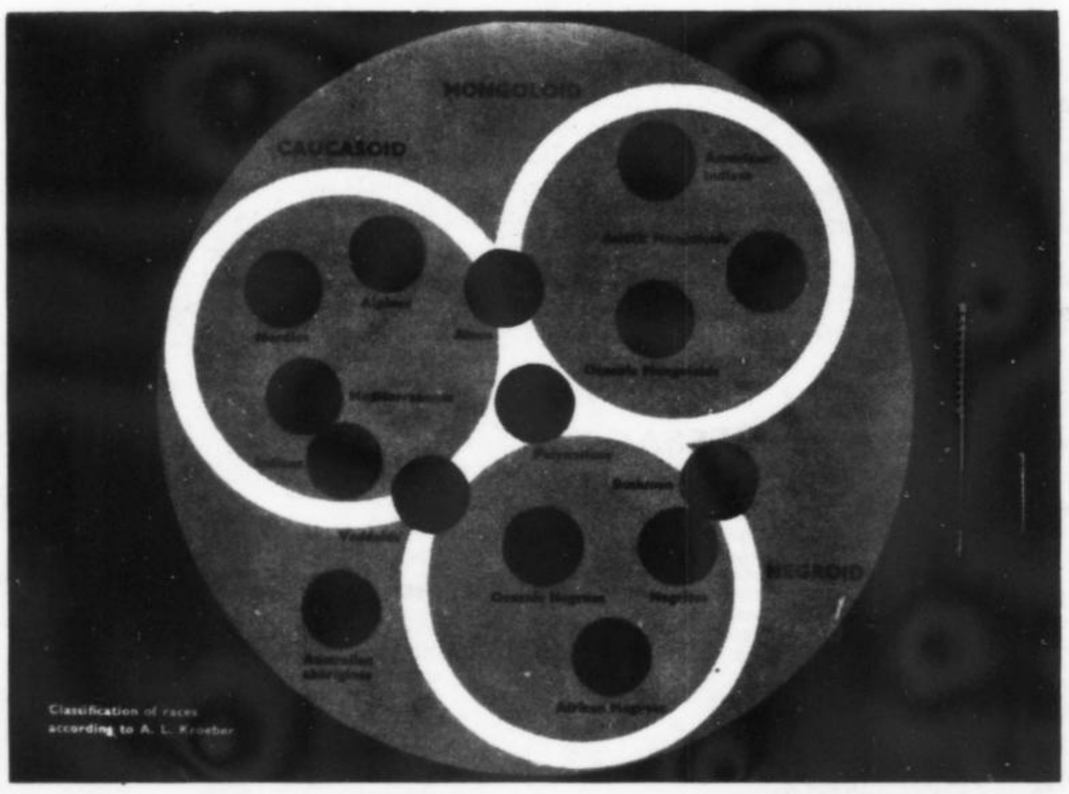
Human populations differ in mentality and behaviour; the problem is to discover why this is so. In this study, the author takes up the controversial question of deciding how far the observed differences are due to essential differences in quality, and how far they can be attributed to modifying conditions of life. His conclusion is that although differences in mental characters are more difficult to define and assess than physical differences—and conclusions for these are hence uncertain—it is unrealistic to deny the existence of such differences. However, their significance appears to be progressively reduced as knowledge increases.

★ **Race and Society,** by Kenneth L. Little.

A review of the contrasting attitudes towards race as manifested by different national groups, with particular emphasis on the racial question in England. The author's contention is that race prejudice and its effects will diminish only after profound economic and political changes have taken place.

★ **The Race Concept** (Results of an Inquiry).

Since the appearance in 1950 of the first Unesco "Statement on Race" and the second "Statement on the Nature of Race and Racial Differences", drawn up in 1951, much interest has been shown, and many questions raised, with regard to Unesco's race programme. *The Race Concept* clearly and frankly discusses the genesis, development and controversies surrounding Unesco's participation in the campaign against race prejudice and gives the reader an intimate glimpse into the problems that confronted Unesco in issuing a



RACE RELATIONS AND PUBLIC HOUSING IN THE UNITED STATES

by Patricia Salter WEST and Maria JAHODA

THE development of publicly subsidized housing projects in the United States, in which apartments are available on equal terms to White and Negro people, has provided numerous opportunities for the study of attitudes —and changes in attitudes— among these groups.

Even before the studies began, it was noted that there had been a great demand for this unsegregated housing by both groups, showing at the outset that the various motives which led people into public housing were stronger than the prejudices which would tend to repel them.

Observations of this unsegregated housing were made by groups of sociologists and psychologists who conducted community surveys of people's actions and feelings as tenants of these projects. One study, supported by the Lavanburg Housing Foundation of New York City and carried on by sociologists of Columbia University's Bureau of Applied Social Research, was of a project in an eastern industrial city, pseudo-named Hilltown, containing 400 Negro and 400 White families.

The other, conducted by the Research Center for Human Relations of New York University, studied two New York City and two Newark, New Jersey, projects with different proportions of Negroes and Whites and different degrees of partial segregation.

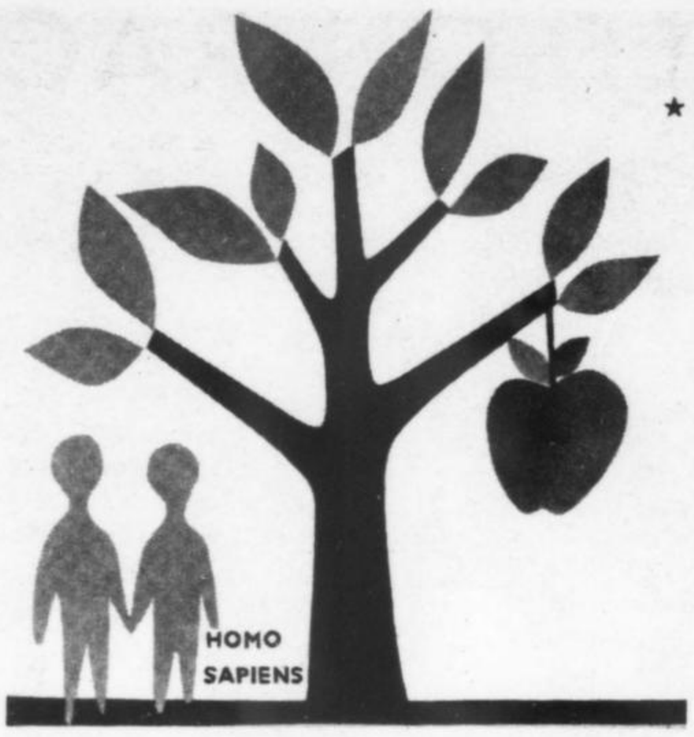
First of all, these studies make us look more closely at prejudices and ask where they come from. If a white man tells us he does not trust Negroes —assuming he is generally a man of goodwill and good sense — we will begin to wonder whom he has been associating with ; but we would probably be wrong in assuming he had had some unfortunate Negro acquaintances. The chances would be greater that he had never known any Negroes at all. The tenants of United States public housing prove this and support the feeling of a psychologist who said that "Attitudes toward Negroes are now chiefly determined, not by contact with Negroes, but by contact with prevalent attitudes toward Negroes".

True to the predictions of opponents of non-segregated housing, many prospective White tenants felt they were letting themselves in for trouble, that there was apt to be conflict between the members of the two races. But some had these premonitory fears more than others: and these were the people who had never had any experience with living in the same neighbourhood with members of the other race before.

In Hilltown well over half (56 %) of these "inexperienced Whites" expected real conflict between the two races in the projects, while this open trouble was anticipated by only 19 % of the Whites who had had Negroes as neighbours before.

It turned out that the latter, more experienced, Whites were also the more realistic, for the five-year history of the project boasted no serious racial incidents or conflicts at all. In fact, by their own testimony many of the trepidations were wrong, for fully 80 % of all the Whites, looking *back* on their lives in the project, summed up the Negroes and Whites getting along together as "pretty well".

In these housing projects, situations exist for Negroes and Whites to get first-hand information about each other. But, the sceptic will say, do people really take



Statement that would reflect accurately the views of scientific circles. By printing, with the text of the Statement, all the comments by anthropologists and geneticists to which it has given rise, Unesco hopes to enable the general public to appreciate the fluctuations of scientific thought on the problem of race.

★ **Race Mixture,** by Harry L. Shapiro (in preparation).

The well-known author of "The Heritage of the Bounty" examines race mixtures in various parts of the world and shows that they have no ill effects and also that hybrid groups are often characterized by beauty and vigour. (See article on pages 6-7).

★ **The Race Question** (Unesco and its Programme Series).

Price : $.05 ; 3d ; 10 frs.

This booklet explains Unesco's role in dissipating racial prejudice, covers the meeting of anthropologists, psychologists, and sociologists organized by Unesco in 1949 and gives the text of the Unesco Statement on Race.

RACES AND SOCIETY (Series)

★ **Race and Class in Rural Brazil,** edited by Charles Wagley; photographs by Pierre Verger.

Price: $1.25; 7/6; 350 fr.

This publication is the result of a research project on the subject of race relations in Brazil undertaken by Unesco. As the title indicates, it is a study of the relationships between social classes in the rural scene as well as of race relations under rural conditions. (Over 70% of Brazil's people live in small towns of less than 5,000 people, or in the countryside). Each of the communities dealt with is representative of a different region of rural Brazil.

THE RACE QUESTION IN MODERN THOUGHT (Series)

★ **The Catholic Church and the Race Question,** by Father Yves Congar.

Price: $.40; 2/-; 100 frs.

Here, the race question in relation to Catholic dogma is reviewed by an eminent Catholic theologian. Father Congar sets forth the position of the Catholic Church in the problem from the spiritual, the social and the historical points of view. He shows that the principles of Catholicism are profoundly opposed to racial discrimination, and that the Church has courageously opposed "racialism" during the recent persecutions. (See article by Father Congar on page 8.)

★ **Jewish Thought as a Factor in Civilization**, by Professor Leon Roth (in preparation).

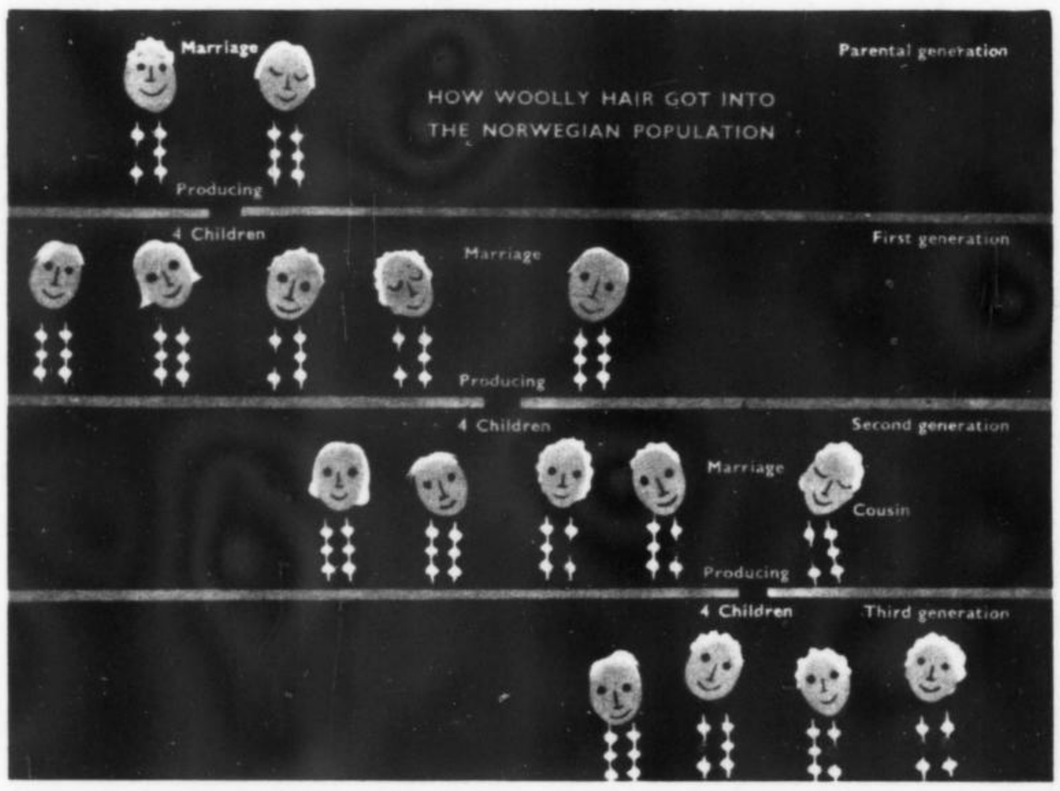
The author, a philosopher and historian, examines the contribution of Judaism to the values which form the basis of our civilization. He refutes the accusation of "racialism" so often levelled against the Jews, by producing evidence of everything in Judaism that is the very negation of racial exclusivity, and he also emphasizes the extent of the debt we owe to Jewish thought and its part in the formation of Western civilization.

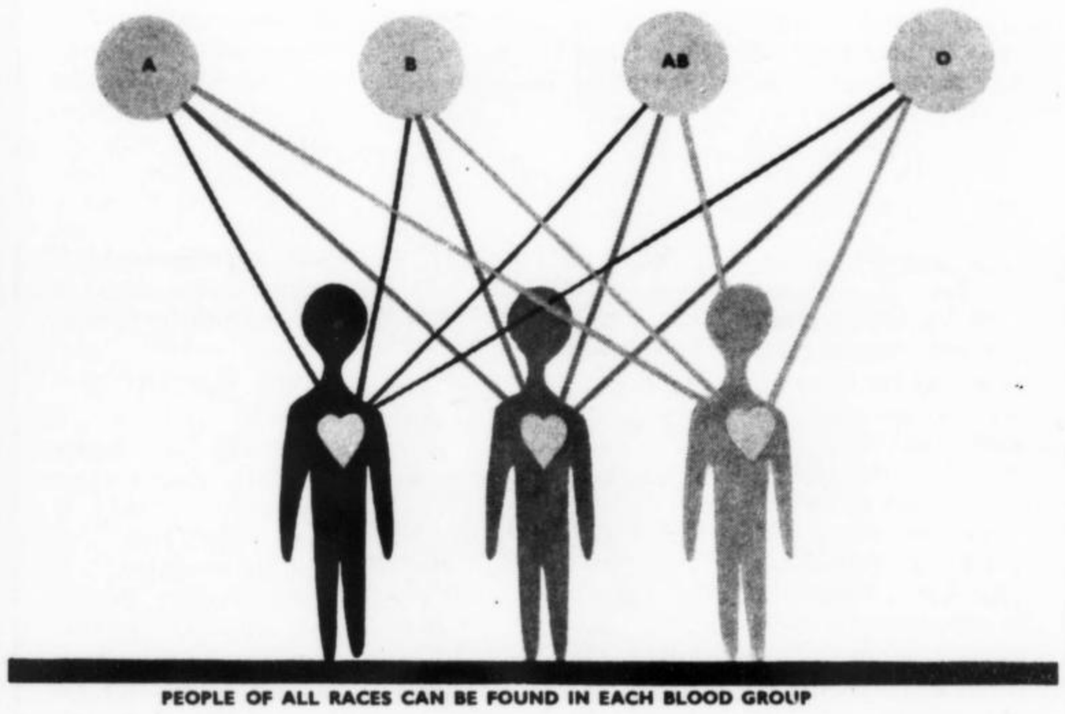
★ **The Ecumenical Movement and the Race Question,** by W.A. Visser't Hooft (in preparation).

The author of this booklet (title subject to change) is the General-Secretary of the World Council of Churches. He examines from a theological point of view the position of the churches and in particular the Calvinist church in relation to the race problems of our time. (See article by the author on page 9.)

★ **The Teacher Was Black** (A Unesco sponsored publication) by H.E.O. James and Cora Tenen.

The subject of this book is an experiment in international understanding sponsored by Unesco. It describes the reactions of children in an English school to people from other lands who came to their town during and after the war, and before and after these children had been taught by two Negro teachers from Nigeria. Before they had had this experience the children thought of other races in the generally distorted fashion they had learned from comics, films and propaganda. When they actually met the Negro teachers their ideas were modified as well as their whole attitude to other peoples. Published by Heinemann, London, Price: 10/6d.





PEOPLE OF ALL RACES CAN BE FOUND IN EACH BLOOD GROUP

advantage of this opportunity, or do they simply draw the cloak of prejudice tighter about themselves so as to avoid the contamination threatened by the new contacts? The answer is "it depends".

If a local authority decides to interpret unsegregated housing as requiring the completely random assignment of apartments so that some Negro and White families live on the same hallway, share the same stairs, courtyards, playgrounds, and other facilities convenient to nextdoor neighbours, the desirable rapprochement really occurs, not among all but among a considerable number of tenants. If non-segregated housing means separate Negro and White buildings or, worse, separate little racial ghettos within the project, it need not have this effect at all.

Here is some of the material from the community studies which demonstrates this point.

Two of the projects in the N.Y.U. study did provide real next-door-neighbour living for Negroes and Whites. The other two had separate buildings and racial neighbourhoods within the projects. In the former two 38 % and 40 % were still in favour of racial segregation; but in the latter—with the separate racial buildings and neighbourhoods—many more were for segregation: 73 % and 69 %.

How does this change of mind come about? It is in all likelihood produced by a chain of minor events, such as women gossiping over laundry tubs, children meeting in hallways and play-yards, men borrowing tools. These experiences, common among neighbours everywhere, lead to close acquaintance and sometimes friendships, even when they occur between Negroes and Whites.

For example, the N.Y.U. studies showed that in the segregated projects only about 3 % of the White housewives knew any of the Negro women on a "first-name basis". In the fully unsegregated projects half and three quarters, respectively, of the White housewives were thus familiar with Negro housewives. In Hilltown, many more Negro-White friendships were claimed by the people living in unsegregated areas of the project; in fact, the closer were other-race buildings, the more likely were tenants to have other-race friends.

Close acquaintance and friendship leads people (some, of course; not all) to get rid of their stereotypes about the other race and to judge each other more on the basis of fact than hearsay. A case in point : Hilltown Whites were asked to guess the average educational level of the Negro tenants (which happened to be about the same as the Whites'.) True to the stereotype which depicts Negroes as uneducated, most Whites guessed that their Negro neighbours were less educated than themselves. But, 48 % of the Whites with Negro friends and acquaintances in Hilltown guessed correctly, while only 30 % of those without Negro friends or acquaintances in Hilltown guessed correctly.

Thus, we see a circular process at work: in one direction a beneficent, in the other, a vicious circle. Keep races apart in separate projects or in separate areas within a project and they will not learn facts about each other through personal experience; hence they will have to judge each other by hearsay, which leads to unrealistic fears and strengthens their desire to keep apart. But, bring races closer together and you stand a good chance of fostering friendships, which tend to destroy stereotypes and stereotyped fears, and which in turn leads them to approve of mixed residence.

Of course, this is a simplified picture, and risks exaggeration. These are just *tendencies* and do not necessarily hold for all people : for example, American Southerners and perhaps people of different economic classes might react differently. This, future studies will have to find out.

THE PITCAIRN ISLAND DESCENDANTS OF THE 'BOUNTY' MUTINEERS

(Continued from page 7.)

How far the romantic aura that surrounds these people has seduced their visitors is beyond calculation.

In the mid-nineteenth century the typical reaction was delight in finding so moral, upright and virtuous a colony sprung from mutineers, from violence and from murder. Nowadays, being less concerned with religious matters, with on the whole rather different values, the present visitor is less impressed by these qualities and is likely to prize other aspects of their character.

For my part I can only report that, allowing for their isolation and for a consequent lack of sophistication, I found the Pitcairn Islanders an intelligent and attractive people. And I was struck by the number of men and women of impressive character, possessed of the qualities that make for leadership.

Although biologically rather more of what might be called objective information is accessible, still it can only be used for comparative purposes with caution. Even such standard criteria as physical vigour, longetivy or health cannot be properly used for such purposes without reference to diet, climate and various other environmental conditions. Both on Norfolk and Pitcairn Islands the physical condition of the islanders was excellent. In spite of the inbreeding, which has especially characterized Pitcairn, I found no physical deformities or obvious signs of degeneration.

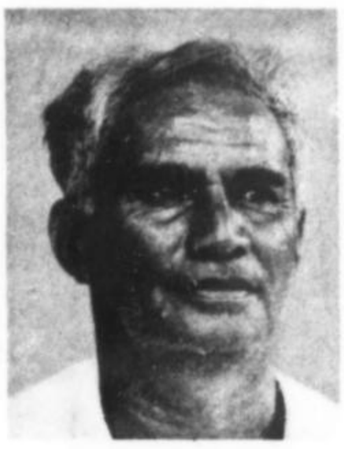
On Pitcairn with a population of 200 (1936) there were no individuals incapable of taking care of themselves, nor any cases of serious mental deficiency. This is an excellent record compared with the frequency of such cases in Europe and the United States, especially in remote, inbred villages.

In view of the fact that neither on Pitcairn nor Norfolk is there any resident medical service or even trained nursing aid, the longevity of the population is impressive. In 1924, out of a population of about 600 on Norfolk, there were 24 who were over 65 years of age, with the oldest reaching 95 years. On Pitcairn there were 12 between the ages of 65 and 86 in a population of 200.

There have been some claims that hybrids are smaller and weaker than their parents. Davenport and Steggerda on the basis of their study of race mixture in Jamaica believed their data demonstrated this conclusion. The Pitcairn and Norfolk evidence is quite the contrary. Indeed, there is evidence here of hybrid vigour comparable to the vigour that can be demonstrated experimentally in a large number of animal and plant crosses and which is real enough to be commercially valuable to seed companies.

For example, if we take size as a measure of heightened physiological vigour as is done for maize or crossbred domestic animals, we find that the average stature of the parental groups is 171.4 centimeters for Tahitian males and 170.6 centimeters for the mutineers (based on British Admiralty records but possibly a little low since some of the sailors were not fully mature men). The modern Englishman averages around 172 centimeters. The first generation descendants, averaged 177.8 centimeters (minimum 5 feet 9 1/2 inches, maximum 6 feet 1/4 inch). This represents an average increase of over two inches, with the shortest male exceeding the average of his parental groups by a considerable margin. Although this striking increase has not been fully maintained in the present generation, it is still almost an inch above the parental average.

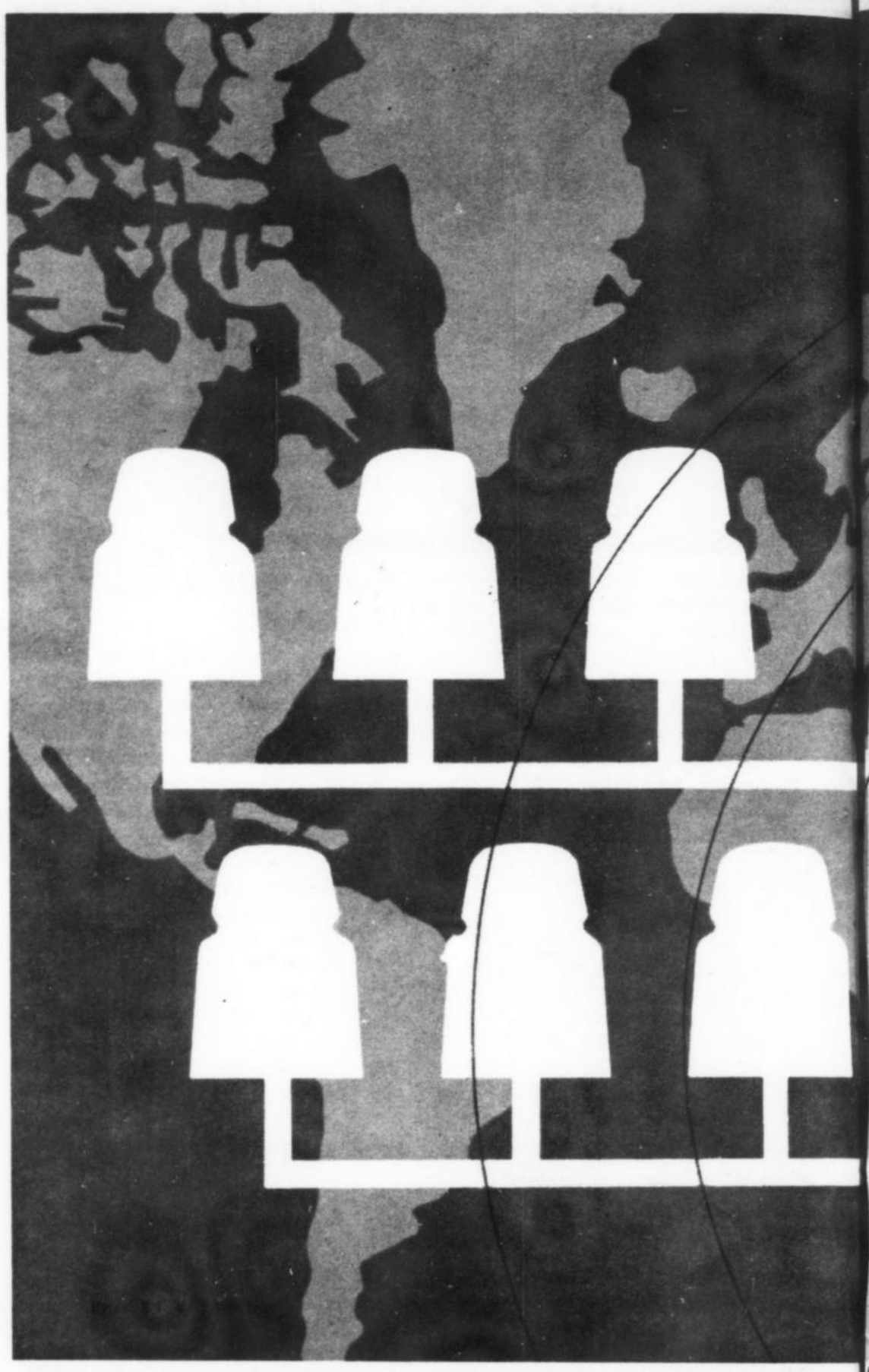
PRESENT DAY ISLANDERS



As another index of this vigour, the reproductive rate of the islanders is equally notable. I have already referred to the prodigiously rapid growth of the colony which has produced in 160 odd years well over 1,000 descendants. This may be appreciated from the birth rate by generations. The first generation averaged 7.44 children per mating, the second 9.10, the third 5.39. Since then there has been a further decline. The rate in the second generation is one of the highest on record for any community and reflects an unusual reproductive vigour.

As far as the evidence goes, then, the Pitcairn experiment lends no support for the thesis that race mixture merely leads to degeneration or at best produces a breed inferior to the superior parental race. In fact, we see in this colony some support for heightened vigour, for an extended variation and for a successful issue of the mingling of two diverse strains.

This article is taken from a chapter of Professor Shapiro's study entitled "Race Mixture", shortly to be published by Unesco (See Bibliography on page 18.)



COVER PAGE OF THE UNESCO PUBLICATION "TRANSMITTING WORLD NEWS" WHICH PRESENTS A ST

WORLD NEWS IS EVER

by Phili Sc

WHEN Charles Havas founded the world's first news agency in Paris in 1835, Samuel F. Morse, in New York, was developing an instrument which two years later was to be hailed as the first "electromagnetic recording telegraph". Morse's invention involved use of the "dot-dash" code which bears his name.

The Havas agency collected and translated extracts from the European newspapers it received by post and distributed them to the Paris press. By 1840, Havas had his own correspondents in most European capitals and had established a pigeon post to distribute news to papers in Brussels and London as well as Paris. In the same year, Morse opened a 40-mile telegraph line for public business between Washington and Baltimore.

The telegraph was soon to put the pigeon post out of existence. At the same time, it was enormously to increase the scope of Havas itself and make possible the rise of other news agencies. But in America, as in Europe, telegraph charges remained high. In 1848, six New York newspapers founded the New York Associated Press to share the expense of bringing news to their city. They thus created a precedent in co-operative news-gathering which was greatly to influence development of the world press.

The third of the world's news agencies, Wolff's Bureau of Berlin, was founded in 1849 following expansion of the Prussian State telegraph. The fourth, Reuters of London, came into being two years later as a result of the laying between Dover and Calais of the first successful submarine cable. Julius Reuter had then, as throughout his career, an instinct for "following the cable." It was by trusting his instinct that he achieved world-wide success in the news agency field.

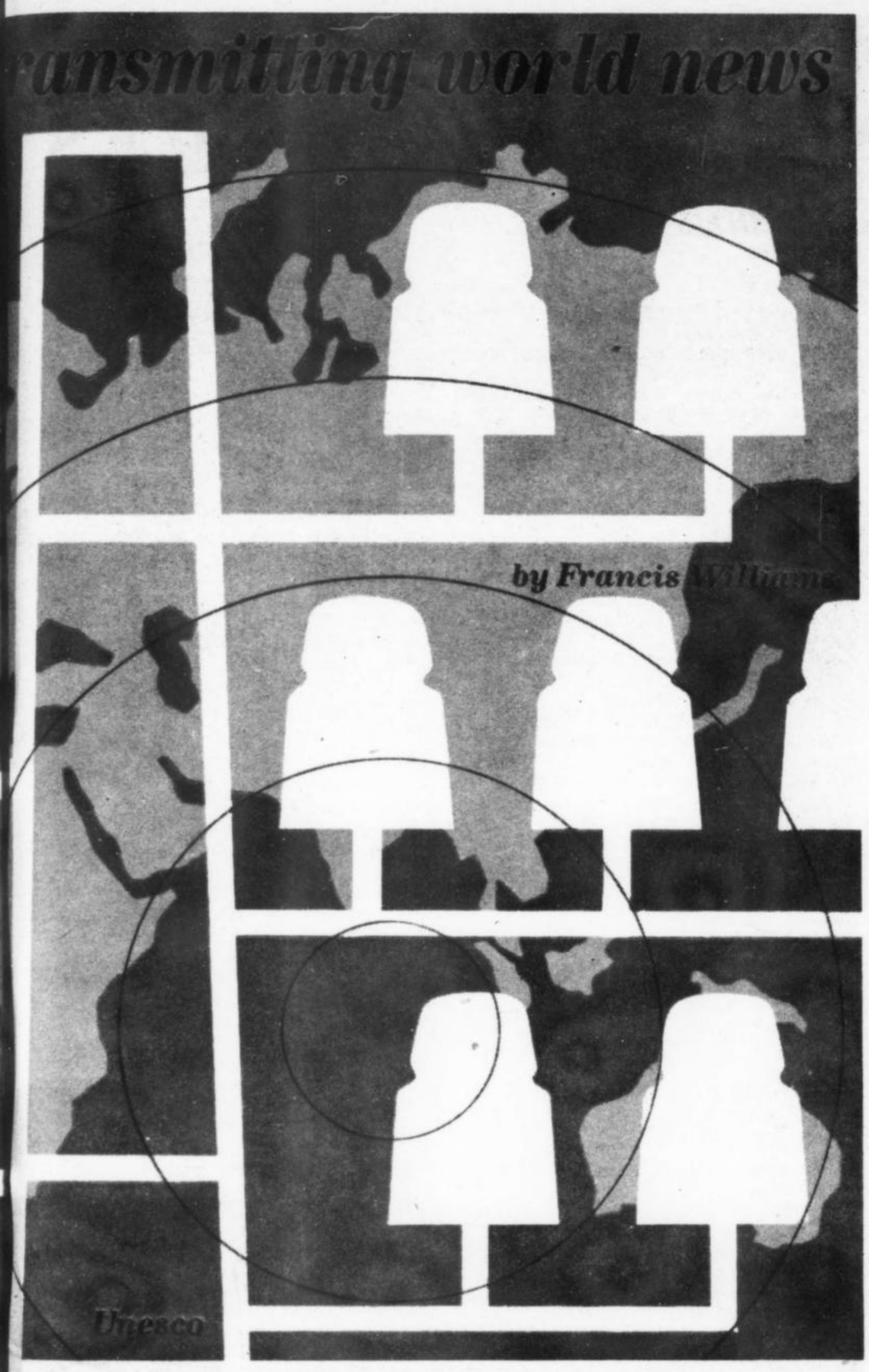
Thus began a new era that was eventually to put a girdle round the earth in far less than the 40 minutes required by Puck in Shakespeare's *Midsummer Night's Dream*. With it came a development of international reporting by cable, telegraph, telephone, radio and television which is completely transforming man's understanding of the world around him.

"The free flow of news is not merely the concern of those professionally involved in its collection and distribution, but of all men and all nations", says Francis Williams in a graphic study, *Transmitting World News*, just published by Unesco. Formerly editor of the London *Daily Herald* and Governor of the British Broadcasting Corporation during 1951-1952, Mr. Williams is a noted authority on the world press.

In this study he surveys the development of world communications and the press, illustrates which areas of the world are well or insufficiently served by these media and shows how high costs and delays in transmitting press reports hamper the flow of news between nations. Finally, he suggests means of overcoming such obstacles to effective enjoyment of freedom of information.

Mr. William's book is the latest in a series of studies produced by Unesco in an effort to focus public attention on obstacles to the "free flow of ideas by word and image."

Transmitting World News is concerned with the physical means of



A STUDY OF TELECOMMUNICATIONS AND THE PRESS WRITTEN BY FRANCIS WILLIAMS.

ERYONE'S CONCERN

Soljak

communication. "It is thus a note on a theme as old as civilization", the author declares. "The struggle to destroy the distances that keep men apart goes back, in one form or another, to the beginning of history." Modern communications are "the direct successors of the signal fire on the hill, the drum in the forest, the courier on the horse, the messenger in the boat, the pigeon in the air, the dispatch sent by coach or train; of all those means, indeed, by which communities have sought, since society began, to satisfy the need to communicate rapidly with each other."

Every day some 7,500 newspapers and 5,000 radio transmitters bring information to the world's peoples. Ninety per cent of these journals and 80 per cent of the transmitters receive domestic news from over 70 national news agencies, most of which also distribute international news from one or more of the "world" news agencies.

The world agencies, which deal largely with the transmission of news across frontiers, are concentrated in four national groups. They are Reuters (British Commonwealth)); Agence - France - Presse (France); Tass (Soviet Union); Associated Press, United Press and International News Service (United States).

These six agencies, Mr. Williams points out, serve as many as 144 States and territories, which together contain 98.7 per cent of the world's population. But they, like the national news agencies and individual newspapers, are hindered in their task of reporting news and opinion by the lack of communication facilities, or because these facilities are technically retarded, slow and expensive.

Severely hampering the flow of news are the high cost of transmitting press dispatches to and from various parts of the world —notably Latin America, the Middle East and Asia— and the wide discrepancies in rates charged for similar communications services. These charges vary from country to country by over 300 per cent.

Mr. Williams cites examples in all continents to illustrate what he describes as the "chaotic nature of the international press rate structure." The ordinary press rate from London to Moscow, for instance, is 4.6 cents a word; from Paris to Moscow (approximately the same distance) 8.8 cents. The charge from London to Cairo is 4.0 cents; Paris-Cairo, 10.0 cents. Turning from Europe to North America, we find that the rate from New York to Rio de Janeiro is 8.0 cents; from Montreal to Rio de Janeiro (approximately the same distance), 12.0 cents. Conversely, while the charge from New York to Sydney, Australia is 6.5 cents, the Montreal-Sydney rate is only 2.0 cents.

Striking disparities are also revealed in two-way press traffic. It may cost considerably more to send news in one direction than in reverse. The rate from London to New York, for example, is 2.0 cents; from New York to London, 5.5 cents. The charge from Rome to Bangkok is 21.3 cents; the return rate is 14.3 cents.

Another related obstacle is the frequent delays in the reception, transmission and delivery of press messages. These may greatly diminish or even destroy the value of news reports. To ensure priority of treatment, news agencies and individual correspondents often have no choice but to pay the urgent press rate, which may be three or four times the ordinary charge.

High press rates, Mr. Williams declares, prevent newspapers and news agencies from extending their coverage to many parts of the world, especially to less advanced areas where fuller reporting is essential to international understanding. At the same time, smaller or less wealthy newspapers cannot afford to subscribe to basic news services, let alone maintain their own correspondents abroad. The overall effect is to limit the volume and variety of world news, particularly information which gives an interpretative background to current events.

As a long term solution, the author urges establishment of a universal low press rate. Citing the experience of certain communication services, he suggests that a uniform reduced rate might result in such an increased volume of press traffic as to be economically feasible.

Mr. Williams further proposes that the International Telecommunication Union (I.T.U.) should establish a consultative committee "to examine the whole question of telecommunication facilities in the light of the international public interest." This committee, jointly representing the I.T.U. and the press, would seek to:

1. reduce the present wide gap between highest and lowest rates and fix uniform charges for two-way press traffic;
2. obtain more uniform rental for teleprinter networks;
3. establish lower charges for cable lines jointly rented by two or more newspapers or news agencies;
4. assure a cheaper and more extensive international telephoto service. The committee would report to the intergovernmental conferences periodically convened by the I.T.U. to revise the world's telegraph, telephone and radio regulations.

The author also draws attention to shortages in information facilities, pointing out that the continents where illiteracy is high —Africa, Asia and South America—are poorest in communication and press services. As a corollary, he notes that, of the 45 States which lack national news agencies, 31 have an illiteracy rate of over 40 per cent.

"In view of the urgent need to make available to the peoples of underdeveloped areas a basic and independent service of essential world news", Mr. Williams states, "the major news agencies should examine the possibility of supplying newspapers in such areas with a summarized non-profit news service transmitted by radio". He asks telecommunication administrations to co-operate in this public service by providing transmitters and by permitting direct receipt of these newscasts by the newspapers concerned.

In a foreword to the book, Unesco declares that "the present paucity of information to and from large areas of the world is difficult to accept with complacency in an era in which science has opened up boundless possibilities for full and rapid communications". The Organization expresses the hope that the book will help to secure adoption of remedial measures at the next International Telegraph and Telephone Conference, to be convened by the I.T.U. in 1955.

At the last International Telegraph and Telephone Conference in 1949, Unesco submitted a number of proposals to assure greater facilities for the press. The Conference made the following favourable decisions: (1) a new and more comprehensive definition of press dispatches was adopted; (2) administrations were urged to increase construction of telephone circuits as a means of facilitating transmission of dispatches; (3) a system was adopted for the uniform reduction of press rates. Unesco will continue its action on behalf of the press at the 1955 Conference.

Mr. Williams' book has meanwhile been brought to the attention of the Economic and Social Council, at its summer session in Geneva, by Mr. Salvador P. Lopez, United Nations Rapporteur on freedom of information. In a report on press problems, he has urged the Council to act on the issue of rates and priorities as part of its effort to promote freedom of information.

Transmitting World News contains a series of pictographs illustrating disparities in press rates, charting the national news agencies and giving locations of ocean cable and radio services.

Transmitting World News (99 pages plus 5 pictographs) published by Unesco, Paris. Price $ 1.00; 6s. 300 fr.

During the early half of the 19th century the first news agencies such as Havas and Reuters used pigeons to distribute news. By 1840 Havas had pigeon services working between Brussels, London and Paris. Reuter's first news venture, in 1850, included among other things, a pigeon post between Aachen and Brussels.

TWO KINGS SHARE THE WORLD'S SMALLEST REALM : 64 SQUARES

by François LE LIONNAIS

ALTHOUGH we know that games played on a series of squares date back to very ancient times, for we find them illustrated in Theban paintings made during the reign of Rameses the Third, and also in Greek and Roman frescoes, the game of chess itself is not as old as many people imagine. It was from a game first played in India before the fifth century A. D. in which four players used a pattern of 64 squares, that chess, as we know it today, was evolved.

From India chess was introduced into Persia in the 6th century during the reign of Chosroes the First and immediately became extremely popular. In "Shahname" (The Book of Kings) a history of Persia written in verse by the celebrated poet Firdousi, there are two chapters describing and praising the game.

While new cultural currents were taking chess from India to China and later to Korea and Japan in the East, and from Iran to Russia and Scandinavia in the West, the Arabs conquered Persia and were quick to adopt the game. So it was under the banners of Islam that the noble game was introduced first into Spain from where it spread to all the Mediterranean countries of Europe.

Towards the XIIIth century when it had conquered practically the whole of Europe, the game of chess acquired its present form, and it is from this period that the beginnings of a vast flood of writing exclusively about chess can be dated. The oldest known European manuscript on the subject, that of Jacobus de Cessole which was written around 1200 A. D., contains just a few references to the game. The writing of books on the subject of chess which has progressively increased down the centuries was really inaugurated by two other manuscripts—that of King Alfonso of Castille (1252-1284), now kept in Madrid, and the celebrated work known as the "Bonus Socius" (circa 1286) the principal copy of which is now preserved in Florence.

Today there are more than 20,000 works on chess. There are also many others like the already mentioned Book of Kings and Rabelais' "Pantagruel" which along with other similar celebrated works either make lengthy references to chess or devote entire chapters to it.

Such an abundant production clearly illustrates the richness and variety of the game. As chess enthusiasts know full well the 20,000 books already published are like a drop of water in the ocean of chess science and literally millions of books could be written—and perhaps will be—before human beings will have exhausted all the questions relative to the theory and practice of the art and science of chess.

Today several hundred monthly revues not only publish news of the chess world but in particular give accounts of recent games between famous players and make known new developments in theoretical chess research, all of which provides fascinating material for students of the game.

As a matter of fact these games reflect very accurately the characters, temperaments and personalities of the famous players and they also express the artistic and social trends of the times in which they are played. Chess has had its classical, romantic and modern schools and our own times have produced theorists of impressionist, cubist and surrealist chess.

Europe's oldest chess illustration (1283) now in the El Escorial Library, in Spain.

It is thus easy to see how enthusiasm has led so many chess lovers to make collections of ancient and contemporary books. The first systematic study on this question was the work of Dr. A. van der Linde. This first-rate player produced the first, and already very complete, bibliography on works published up to his time (*Geschichte und Literatur des Schachspiels*, Berlin, 1874).

In addition to the Rimington Wilson collection and his own, van der Linde refers to several other large chess libraries of the middle 19th century. In particular he speaks of the collection of R. Franz, which was broken up; that of van Heydebrand von der Lasa, which was in Poland at the outbreak of the Second World War, that of George Allen (now incorporated in the Library of Philadelphia), of the one owned by Bledow (now combined with the Berlin Library) and the library of G. B. Fraser.

Van der Linde's own collection was bought in 1876 by the Royal Library at the Hague for the sum of 3,000 florins, the equivalent of £1,200 at present values.

The collection of Rimington Wilson (2,310 volumes) included, in addition to printed works and incunabula, many extremely valuable manuscripts. One of these was a copy of the Cessoles manuscript, referred to above, dating from 1466. This library was put up for auction in London in 1928 and Bernard Quaritch, a firm dealing in ancient books, acquired most of the works. Vida's poem, translated into English verse by Oliver Goldsmith—a manuscript written entirely in the English author's hand—was sold for £700.

The largest of all chess libraries was that of John Griswold-White, a lawyer of Cleveland, in the United States, who died in 1928 at the age of 83. He spent more than 60 years assembling a collection of 12,000 volumes which included some items of inestimable worth on the game of chess. He bequeathed his collection to the city of Cleveland which now, therefore, possesses the largest public chess library in the world.

Other public chess libraries which came into existence in a similar way include that of Princeton University in the United States which was founded on the collection of 2,000 volumes—some of them extremely rare—which formed the collection of E.B. Cook, and that of the Municipal Library of Grenoble, France, which, since 1856 has possessed a fine collection inherited from Frédéric Alliey.

The most remarkable of existing private chess libraries is undoubtedly that of a Dutchman, Dr. Niemeyer, of Wassenaar, near The Hague. Among its 4,000 volumes is a first edition of Damiano's treatise of which only three copies now exist (1) as well as a first edition (1749) of Philidore's famous work, "L'Analyse", the first really rational work on chess. Although, in addition to his mother tongue, M. Niemeyer speaks English, German, French, Italian, Spanish, Greek, Latin and several other languages, he still needs the help of a translator in order to read some of his books for they include texts in many Slav languages, in Arabic, Yiddish, Chinese, Japanese, Icelandic, as well as in such dialects as Telegu, Urdu and many others.

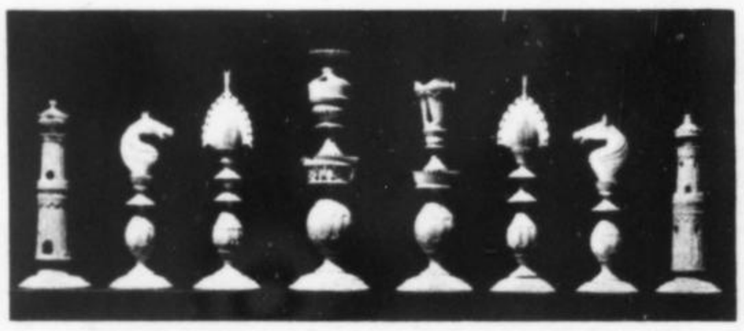
To be able to replay all the moves in a game it is not necessary to know the language in which the book describing the game is published. Chess notation is international, and so it is easy for a player in any country to follow the performances of champions of other nationalities.

Dr. Niemeyer's library, however, is only one part of his chess collections. He has many varied and precious items which evoke the history of chess, prints, engravings, autographs and chess sets.

Before the outbreak of the Second World War two other chess libraries were often referred to—those of Harald Folk and Albrecht Buschke. The first of these collectors disappeared during the conflict, and the second is now living in New York. The author of this article has a library comprising more than 1,600 works.

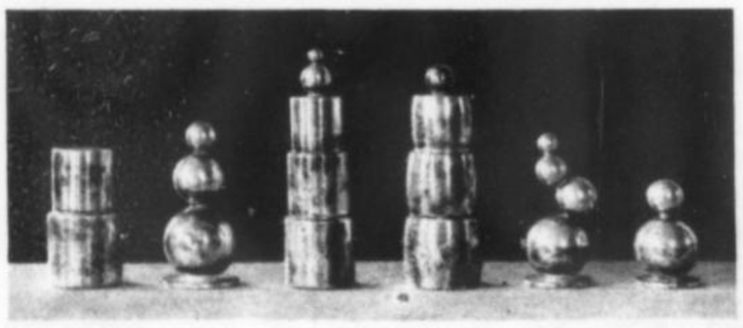
To deal adequately with the subject of collections of chessmen and chess sets would require a separate article. Some of these items have great historic importance. The Bibliothèque Nationale in Paris, for instance, possesses a few chessmen from the ivory set given to Charlemagne by the Emperor of Byzantium. Visitors to one Paris museum, the Musée de Cluny, can admire a magnificent chessboard of cedar with chessmen carved in quartz and mounted on silver-gilt which were offered to St. Louis by the Prince of the Bedouins. These ancient chess sets command high prices. One single Mozarabic chessman

Javanese (14th century). Rose and white bamboo.



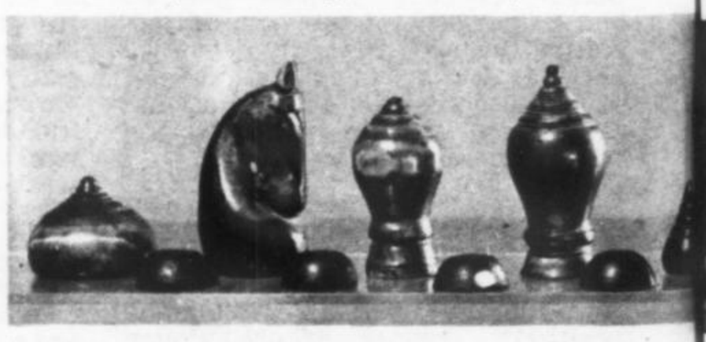
Persian (18th century). Ivory and box-wood.

Turkish (20th century). Gilt and painted ivory.

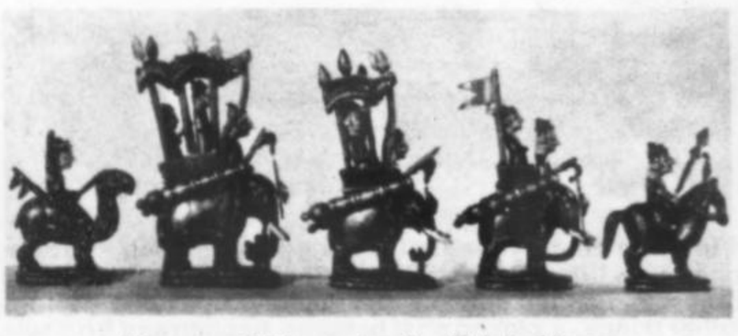


Swedish (20th century). Steel, silver and gilt.

Italian (19th century). Coral ; yellow & black marble.

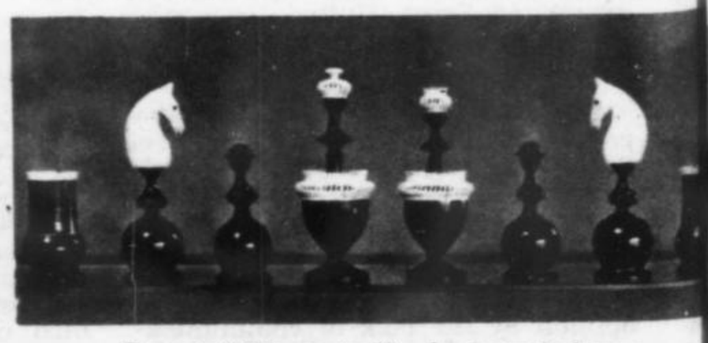


Cambodian (19th century). Ivory, wood and shells.



Siamese (19th century). Painted ivory.

Russian (19th century). Red and white ivory.



French (18th century). Ivory and ebony.

International by its system of notation and its universal popularity, chess is a cultural activity combining understanding and friendly rivalry. (COI Photo).

dating from the 10th century was purchased by the American Art Galleries, New York, for $7,000 in 1927. Today the most famous collections are those of Mr. Liddell, in New York and of M. J. Maunoury, in Paris.

Chess is an international game which because of its system of notation enables enthusiasts in all countries to follow its development throughout the world. It is also international because it has spread to every continent creating links between Europe and the remote islands of the Pacific and between equatorial forests and polar regions, and today it provides an example of one of the few cultural activities in which broad understanding and friendly rivalry prevails.

The International Chess Federation (FIDE) includes practically every country in the world. At its congress, held in Copenhagen in 1950, its president Folke Rogard, could rightly say: "We may hold different political conceptions, but in our international chess activities we are not subject to any political prejudices. Between the chess players of the world there also exists a deep friendship that is completely free from all political conceptions and ideologies. We are convinced that in reality the same friendship exists between all men.

"We hope that the leaders of all countries will realise that the greatest desire of their people is for peace in their own time and security for future generations, and that the leaders can meet in the same spirit as that which presides at the meetings of players and organizers of chess games."

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(1) *The two other copies are in the British Museum, London, and in the Royal Library at The Hague.*

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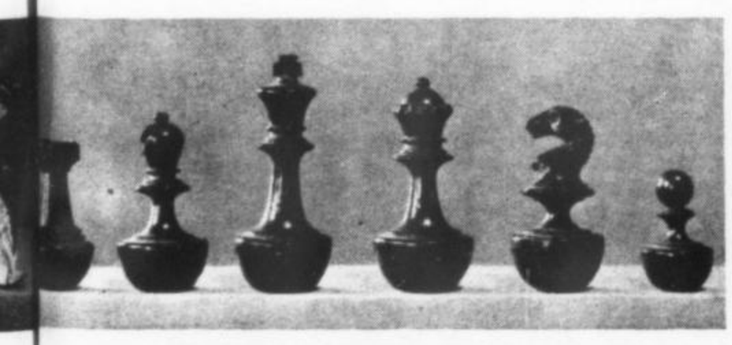
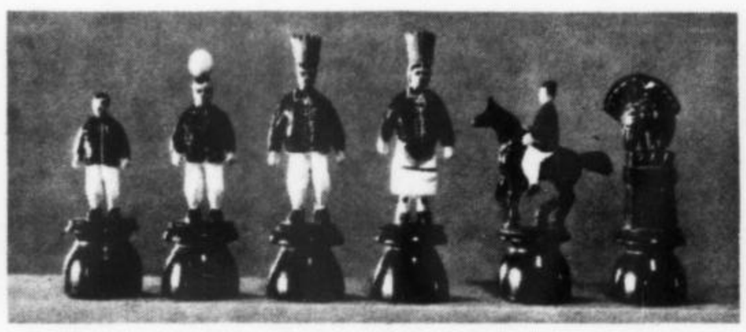
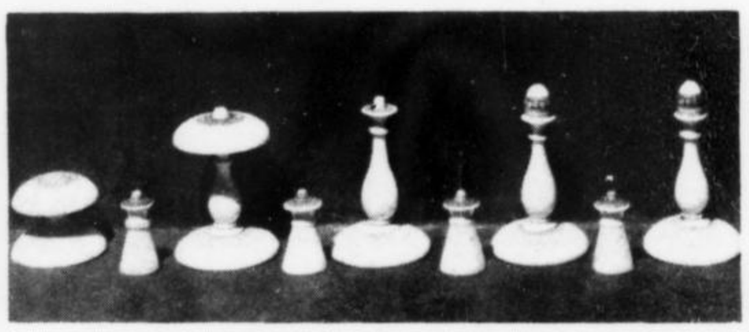
The chess sets and the chess pieces which are reproduced on these two pages and on the last page of the Courier are taken from the magnificent collection obtained by M. Jean Maunoury, of France, from almost every country in the world. The photographs of these objects are printed here with the kind permission of M. Maunoury. His collection is one of the most famous of its kind in existence in the world.



Dutch (19th century). Box-wood.

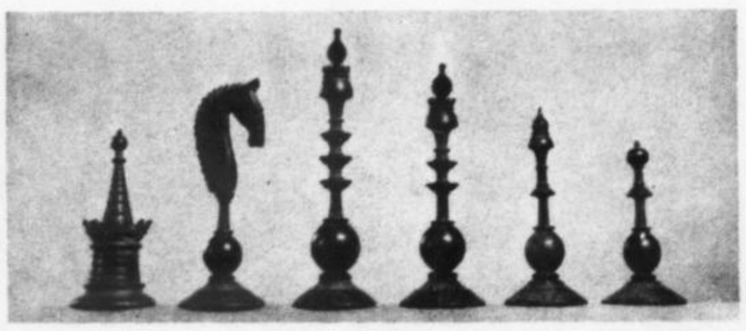


Yugoslav (20th century). Carved and laquered wood.

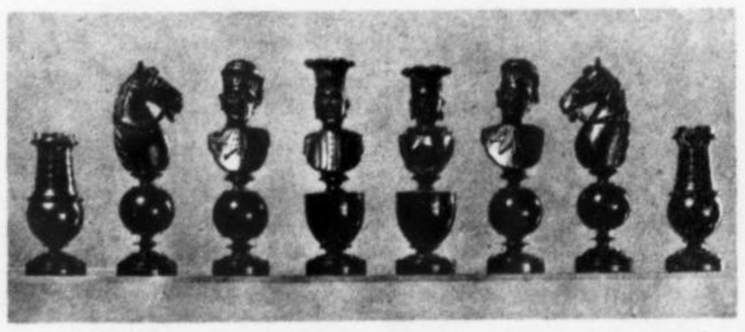


Indian (18th century). Enameled ivory.

French (19th century). Red and white ivory.

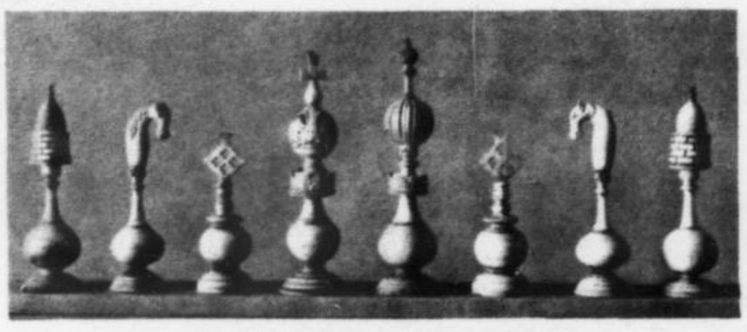


Flemish (18th century). Box-wood and ivory spheres.



English (18th century). Hardwood and ivory.

German (19th century). Bronze.



Greek (18th century). Ivory.

Belgian Congo. Pieces carved in wood.

THE MARQUIS, THE SULTAN AND THE PASHA MOVED IN DIFFERENT CIRCLES BUT THEY ALL PLAYED ON THE SAME SQUARES

Since it was first played in India before the fifth century A.D., chess has spread to every continent and practically every country throughout the world, and has provided an example of one of the few cultural activities in which broad understanding as well as friendly rivalry prevail. Many chess boards with their chessmen carefully carved in stone, wood, ivory or other materials, are veritable works of art, and convey an image of the artistic and cultural trends of their time. The top photo on this page takes us back to the 18th century when Dresden China had its greatest success. In their court dress, the main pieces represent the nobility, the pawns in simpler garb the ordinary people. The 17th century set (centre photo) comes from Persia, and one can almost see some sultan hunched over this richly decorated chess board during a later "Thousand and One Nights". The third set with its strange figures of elaborately detailed wicker-work has come to us from Morocco. The marquis, the sultan and pasha, though they spoke different tongues and lived in different periods shared a common bond with people of all races in the international game of chess. (See story on page 22).

IMPRIME EN FRANCE